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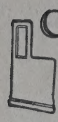

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THE BIBLE CHAMPION

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Volume 31 OCTOBER, 1925 No. 10

EDITORIAL

"Evidences for Evolution"

THE writer recently gave some addresses in Columbus, Ohio, on the subject of "Evolution." His main contention was that the facts of "science," so far as they have any bearing on the subject, lend no support whatever to the dogma of evolution, but on the contrary tend strongly to overthrow it. Those addresses were reported in *"The Columbus Dispatch."*

One of the results was that the proprietors of the *Dispatch* "asked the leading scientists of the country to answer this query (concerning evolution) in short, popular, informative articles." Six of those articles were duly published in that newspaper under the caption:—

"A Series of Six Articles, Written for the Dispatch by Eminent Biologists, on

EVIDENCES FOR EVOLUTION

"Wherein Science pins Hope of Proving the Theories of Darwin, Huxley and Mendel."

We are warranted, therefore, in the expectation that this series of articles will present the evidence for evolution (if any there be) in the best possible light; and that from them one may form a correct idea of the extent to which the facts of science lend support to that dogma. The articles lie before us; we have read them with close attention; and we propose, in what follows, to set forth the facts recited in them, and to show the bearing of those facts upon the question under discussion.

A word of general caution will be appropriate at the start. It relates to the *paucity* of the facts thus far ascertained in the fields of the several natural sciences, as Biology, Geology, Zoology, Physics. Few people realize how meagre are the established facts in proportion to what is as yet unknown and unexplored. Mr. Thomas A. Edison, who has a good claim to being regarded as the best informed man of our day, has recently declared in print that "we do not know a millionth part of one per cent. about anything;" and he cites *air, water, electricity,* and *gravity,* as among the things which "science" is utterly unable to explain. And surely, if men of science are unable to explain such familiar and relatively simple things as these, how vain to expect them to account for a matter so recondite and so complex as the origin of the millions of species of living creatures in the earth, air, and sea, including man! Several years ago Mr. Edison, writing in one of the popular magazines, put the situation clearly and concisely by saying that if science progresses as rapidly in the future as it has in the past fifty years, then in about *two thousand years from now* we shall be in a position to *begin* to draw some conclusions. And indeed the truth is (and the six articles now under our eye give a striking example of it) that what are commonly brought forward as "evidences for evolution" are matters so trivial, so obscure, and so doubtful as to their bearing upon the subject, that if the like were offered as evidence in court, even in a case of insignificant importance, they would be rejected as having no evidential value whatever. On the other hand, the great universal facts of the absolute stability of all the species, the wide unbridgeable gaps between them, the entire absence of intermediate forms both above ground and in the fossiliferous rocks, and the utter unprogressiveness and inertness of the inorganic domain of nature (out of which the entire organic realm, vegetable and animal is assumed to have arisen), facts which thoroughly refute the evolutionary hypothesis in whatever form it is presented, are quietly ignored by its supporters.

1.

Dr. C. B. Davenport, Carnegie Institute, Washington, D. C.

This authority on "Genetics" says that the biologist "has his own idea of what 'the Word of God' is. He believes it to be the testimony

of nature." And he goes on to say that "among the many lines of evidence," *i.e.,* in support of evolution, "one of the most significant is that derived by the study of new forms under domestication." He cites the fact that "within the last ten years there have been produced scores of forms of the banana fly never before seen by the eye of man." Of course, Mr. Davenport's statement that these "new forms" of the banana fly were "never before seen by the eye of man, is utterly worthless as evidence. No one can say that the supposed "new forms" never existed before. But we waive that objection, valid as it is. For we welcome this as a typical instance of what we get from "science" when we ask for a proof of evolution.

Our authority is here referring to T. H. Morgan's interesting experiments with the fruit fly, in the line of "Mendelian breeding." Those experiments and their results lend no support whatever to evolution. In the first place the "new forms" (*mutants* is the appropriate technical name) are not *species* at all. They are *all banana flies,* and will interbreed. Secondly, regarded as *varieties,* there is never a new organ or other new character produced. *All* variations were *previously* in the parent stock. Thirdly, the mutations are not produced by a gradual, long-continued process of evolution; but on the contrary, they appear in a single generation, "by jumps." Fourthly, they are always ready to revert to the norm of the species. It has been well said that the recent experiments in Mendelian breeding tend to "discredit completely most of the ideas about heredity and variation which have come down to us under the name of *Darwinism.* Or in other words, Mendelism has put Darwinism out of business" (Prof. G. McC. Price in "The Dawn").

Mr. Davenport further asserts that certain species of today "did not exist in the earlier geological ages;" but that statement rests upon the assumptions (1) that the fossiliferous rocks contain specimens of *all* species that existed in the past; (2) that we know *all* that the rocks contain; (3) that the supposedly "earlier" rocks, are really any earlier than the "later" ones. The first two assumptions involve manifest absurdities; and the third is directly contrary to the latest findings of Geology.

2.

Dr. Wm. E. Ritter, University of California.

This authority brings his evidences from "the activities and mental life of men." He cites a very modern psychological theory touching the emotional states of joy, fear, anger, jealousy, love, etc. According to this theory, those emotional states are purely *physical,* "the living organism's mode of responding to certain influences from the external world." Does Dr. Ritter claim that this conclusion has been established by the facts? On the contrary, he admits that as yet, it is but a matter of speculation. And what has it to do with the origin of species? Nothing whatever, so far as we can discover from Dr. R's. paper. He does say that the physical structures of human beings which the theory *supposes* to be the seat of the emotions, are possessed by some of the brutes. But even if this entire tissue of grotesque absurdities were a matter of established fact, it would not in the least tend to prove man's "filiation by descent with animate nature in general." For the *physical* resemblances between men and certain brutes are obvious and undisputed; but all are agreed that these are as well accounted for by Creation as by Evolution.

3.

Dr. Vernon Kellog, Stanford University.

This authority refers us, as did Prof. Davenport, to T. H. Morgan's experiments in the breeding of variants of the banana fly. But these variants always appear, as he himself admits, by sudden "jumps." There is no need to comment further upon this; but surely we are beginning to see the poverty of the evolutionist in the matter of proof.

4.

Dr. George G. McCurdy, Yale.

This authority sidesteps the subject of organic evolution entirely. He first attempts to make out a case of what he is pleased to call "cultural evolution;" and then he says that "Cultural evolution has its parallel in organic evolution." Thus the very thing that is to be proved, namely, that organic evolution is a fact, is taken for granted. Such are the workings of the much vaunted "modern mind." Is it any wonder then that moderns in general are in such a state of mental confusion and bewilderment?

Dr. McCurdy's easy and artless method of "proof" is as follows: He first makes an arbitrary arrangement of the stone implements that have been found in certain parts of Europe, from the rudest and crudest up to the more finished and specialized. He assumes

that such was the order of their production, and that there was a gradual progress and improvement. Whereas, if one had wished to prove deterioration instead of advancement, he could just as well have arranged them in the reverse order. And it should be perfectly obvious, even to the "modern mind," that the differences in the perfection of those relicts of antiquity might have been due to the varying degrees of skill of their respective makers. But let us accept this as a real case of "cultural evolution," what then? Does it tend to establish organic evolution? Quite the contrary. The learned professor's "cultural evolution" is, and by his own showing, no *evolution* at all. For every one of those stone implements was the *creation* of an intelligent creator, and was intended for a definite purpose that existed beforehand in the maker's mind. Hence Dr. McCurdy's "proof" (if so we may call it) is dead against evolution.

5.

Dr. Henry E. Crampton, Columbia.

This authority, like Prof. Davenport and Prof. Kellog, abandons evolution to its fate, and discusses variants produced by cross-breeding instead. He has spent 19 years observing "land snails that live in the forests and jungles of the South Seas;" which prompts us to ask why, if evolution be the all-producing cosmic process it claims to be (and it is that or *nothing*), is it necessary to search for the evidences of it in the darkest corners of the earth, where the alleged "observations" are impossible of verification? Not that Dr. C. claims to have discovered anything to the point. For even if "new kinds" of snails have really "come into existence within that short period," that would furnish no proof of evolution. Indeed, all that Dr. C. claims for it is thus put in his own words: "Thus we have in nature the *elementary episodes* of real bodily change, that *need only to be added up during successive generations* to result in the production of *varieties* and even *species* of new character." Now it is precisely this *adding up* of successive small variations, (which is an essential factor of evolution) that is challenged by those who hold evolution to be a baseless myth. And what does this authority's paper amount to but a confession that, in respect to this most essential feature of the case for evolution, there is *no proof at all?*

6.

Dr. Adolph H. Schultz, Johns Hopkins.

Dr. S. is a biologist. As such he must know that the supposed proof of evolution from embriology, once much relied upon, has completely broken down, and has been abandoned by all who have kept pace with the developments in that science. For, as Sir Arthur Keith has sadly to confess: "Now that the appearances of the embryo at all ages *are known,* the general feeling is one of *disappointment*" (to the evolutionist); "the human embryo at no stage is anthropoid in its appearance . . . a child has never been seen with an anthropoid foot."

But now comes Dr. Schultz with this statement (it is hard to take it seriously) namely, that the human embryo, "when measuring but the third of an inch"—note the length, please —"bears a true external tail *one sixth the length of his* body," which would make this tail *one-eighteenth of an inch long.* What does this trifling circumstance prove? Surely we are warranted in saying that the citation of it is a clear indication that the science of biology knows of no proof whatever in support of evolution.

That there are many structural features common to the bodies of men and those of certain brutes is a fact known to all. But no one would seriously contend that such physical resemblances constitute any proof of evolution; for they are as well explained by the idea of Creation; and far better, since eyes and other organs which men have in common with brutes, evince *intelligent design,* and a purposive adaptation of instrumentalities to a useful end. And whether such resemblances between men and other creatures in their embrionic state are less or more than in the adult state is nothing to the point. The *real* differences between men and brutes are mental, moral, psychical, spiritual; and of these evolution has no explanation to offer.

Therefore, from these six articles we are warranted in saying that, in respect to supporting evidence, the doctrine of evolution is in a state of utter bankruptcy.—*P.M.*

* * *

Good qualities make a bad man more likable, but they do not make his bad qualities less bad. Men are too prone, both in regard to individuals and society, to play the good against the bad and make the former atone for the latter instead of removing the evil. One would never think of neglecting a diseased member of the body on the plea that the other members were sound.

Let us do Better Thinking

THESE are hectic days. The cause is, to a large extent, due to the lack of clear and straight thinking. Dr. Jason Noble Pierce, a liberalistic preacher of Washington, D. C., recently broke out in a decidedly radical strain, and as a consequence got his name in the newspapers. Whenever a preacher flies off on a tangent, it is regarded as a sensational act, and therefore a piece of stirring news, just like a case of divorce or theft. If you do not care for newspaper notoriety, just behave yourself decently, and remain a law-abiding citizen. But if you do something wrong or out-of-the-way, like wife-stealing or any other kind of larceny, you name will at once be blazoned in the newspapers. Who ever heard of Loeb and Leopold until they committed their dastardly crime? Now they are known the world over. So with the sensational preacher. The sound, sane orthodox preacher, who holds the gospel and edifies his people, will be happily left alone. Not so the preacher who shunts off into some kind of theological erraticism.

Well, what did Dr. Pierce say? One thing he said was that "the Bible is full of literal errors and strange inconsistencies." Then, to save himself, he added, "great thinkers realize that the book is not a manual of physics, but is intended to inspire religious truths."

A strange book that must be! Full of all kinds of crude errors, and yet a safe guide in religion! Just as if the God of the Christian religion were not also the God of the natural realm and of the whole universe! If the Bible is so unreliable when it tells us about natural things, how can it be infallible when it tells us about spiritual things? Take a manual of physics. Suppose the author would start out by making all kinds of crude grammatical errors, and would not even know how to spell many common words, how much confidence would learned professors and their students have in the book's scientific teaching?

The Modernists seem to know little about the dimensions and all-sidedness of true religion. It is not something set off in a corner, segregated from the world of practical life. True religion must live amicably with all other truth. It cannot be kept in an air-tight and water-tight compartment. It is "profitable unto all things, having promise of the life that now is and of that which is to come." The Modernists make religion a very narrow thing.

Said Dr. Pierce: "I must confess that I do not believe the Bible is inspired—by that I mean the paper, the ink and the language." Is it not pitiful for a man who stands in a Christian pulpit in the capital city of our land to talk in that way? Who ever in all the world's history held that the paper and ink of the Bible were inspired? Why, it is purile even to speak of such a thing. Everybody ought to know that there was no paper in the Bible days.

As to the language, the dignified and profound apostle Paul said of the Old Testament, "Every Scripture is God-breathed" (theopneustos). That meant that it has its source in God. Whether we would say technically that the language is "inspired," we are warranted in saying that it was "God-breathed," and must, therefore, be correct, or else it would not rightly express the divine thought.

Note the hiatus in the logic of this Modernist. After saying he did not believe that "the language" of the Bible is inspired, he added: "But I do believe the men who wrote it were inspired." But if the writers were inspired, they must have used the language that God wanted them to use in order to express His precise thoughts. Would God have inspired them and then let them use language at loose ends? What is wrong with the logical powers of the Modernists? This reasoning would be as follows: Here is a truthful man, but when he says something, you cannot rely on its being true!

Our Modernist said some other eccentric things. We note the following: "I do not know what an honest teacher in Tennessee can do."

We reply: He can teach facts, not theories. He can teach science, not philosophical speculations. To be concrete, there lies before us, as we write, Professor George A. Baitsell's "Manual of Biological Forms." It is a very scientific book. It tells what biologists know about the wonderful organization of life, about the ways of the cell, its nucleus, its mitotic divisions, its chemical constituents, and then goes on to describe many of the phenomena of life. It is all thoroughly scientific. The book strikes us as an excellent college text. But there is not one word about the theory of evolution. The word does not occur in the index. That is what we call *scien-*

tific teaching. Compare it with the constant straining after speculative explanation in J. Arthur Thompson's "The Biology of Birds." This book gives very little real scientific information about birds, because so much space is uselessly occupied with trying to prove the unprovable. For example, much space is used in trying to explain how the scales of the reptiles evolved into feathers in the long, long ago when evolution was really at work in earnest. The text-books on science ought to stick to verified facts.

Oh! the teachers of Tennessee will have plenty to teach to their pupils if they will stay by the facts and impart real science. Their teaching will also tend to make better men and women and give them a more practical education. It will not fill their minds and waste their time with useless speculations about what occurred 400,000,000 years ago. True scientific teaching will make people more "modern" in the real and sensible sense of the term.—*L. S. K.*

"A Perpetual Ordinance"

HOW long is "forever?" Or what is the meaning of "perpetual?" When the Lord said that the Passover was "a perpetual ordinance" (Ezekial 46:14), and that it was to be "observed forever" did he mean precisely that or something else?

The most memorable year in the history of ancient Israel was 1491 B.C.; and the most eventful day of that year was the fourteenth of Nisan. The people had been four hundred and thirty years in Egypt and were weary unto death of hard task-masters and the whip of scorpions. Yesterday was their last day in the brick-kilns. Today the Lord had promised to make bare his arm for their deliverance: but this was on one condition, to wit, that every household should sacrifice a lamb and sprinkle the blood upon its doorposts. As the day wore on the mothers busied themselves in kneading bread for the anticipated journey while the fathers, having offered the lamb in sacrifice, went about with hyssop branches looking to the sprinkling of the blood. As the night set in all stood with girded loins and staves in hand, awaiting the signal. At midnight it came, a crescendo of sorrow from the homes of Egypt; the angel of Destruction was abroad in the land! And the slaves went forth, eight hundred thousand of them, into a new chapter of their history as the chosen people of God.

But how does that concern us at this remote distance? The world has not been standing still for these three thousand years. No, but there are some things that, keeping abreast of progress, never move away from God: and the Passover is one of them. The Lord ordained it as a perpetual ordinance; and a perpetual ordinance it was and is and shall be. "I am come," said Jesus, "not to destroy the Law but to fulfil it."

It is not without significance that our Saviour is spoken of as "the Lamb of God slain from the foundation of the world." The earliest prophecy of his vicarious death was given at the gateway of Eden when the first sinner had need of it. "The seed of woman," said the Lord to Adam, "shall come in the fulness of time and bruise the serpent's head," but not without blood, for "it shall wound his heel." From that time onward you may follow the red trail of redemptive prophecy through the Old Testament to the tragic night of the deliverance from Egypt, and thence onward to the Tabernacle in the wilderness which was the radiating center of all the Levitical rites and ceremonies. Let us enter that Tabernacle and see what we shall see. Here is blood flowing down the sides of the brazen altar, blood on the ewer, the golden candlestick, the table of shewbread, the altar of incense; blood on the floor and ceiling, blood on posts and pillars, on knops and blossoms, blood everywhere. Lift the curtain and pass into the holiest of all—but not without blood in your hands. Here is blood on the ark of the covenant, blood on the mercy-seat — blood, blood everywhere. What does it mean? Nothing, absolutely nothing, unless it points forward to Christ crucified as the Lamb of God.

Let us still follow the red trail and we shall come to another fourteenth of Nisan in the upper room in Jerusalem where our Lord met his disciples on the night before the great tragedy. The shadow of the Cross was over him when he said, "With desire have I desired to keep this Passover with you." When they had eaten of the pascal feast, he proceeded to emphasize the perpetuity of the ordinance by placing his own sign and seal upon it; as it is written, "He took bread and brake it and gave it to his disciples, saying,

'Do this in remembrance of me;' and after that the cup saying, 'This cup is the New Testament in my blood, which is shed for many, for the remission of their sins: drink ye all of it.' "

So it came to pass that the great feast was lifted out of the category of prophetic types into the realm of antitypal fulfilment, and spiritualized by our Lord as a perpetual ordinance in commemoration of his own vicarious death as the Lamb of God.

It is not enough to say that the doctrine of the atoning blood is so interwoven with the very fabric of the Old Testment that to reject it would leave nothing but threads and thrums; it is taught explicitly by Christ himself and runs through the New Testament from beginning to end. "Whoso eateth my flesh and drinketh my blood," said Jesus, "hath eternal life" (John 6:54).

"He hath made peace," writes Paul, "by the blood of his cross" (Col. 1:20). And again, "Christ, by his own blood, hath obtained eternal redemption for us; for if the blood of goats and calves and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:11-14). And again, "When Moses had spoken every precept to all the people according to the Law he took the blood and sprinkled both the Book and the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the Tabernacle and all the vessels of ministry. Thus almost all things are by the Law purged with blood; and without shedding of blood is no remission" (Heb. 9:19-22). And again, "Brethren, we have boldness to enter in the Holiest by the blood of Jesus, by a new and living Way" (Heb. 10:19). And again, "Ye are come unto Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel" (Heb. 12:24).

"Ye are elect," says Peter, "according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ" (1 Pet. 1:2).

"If we walk in the light," says John, "we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin" (1 John 1:7). "And I heard a loud voice from heaven saying, 'Now is come salvation and strength and the Kingdom of our God and the power of his Christ, for the accuser of our brethren is cast down; and they have overcome by the blood of the Lamb' " (Rev. 12:11). "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Rev. 19: 11-13).

It would thus appear that the crimson stain is perfectly clear in Scripture; nevertheless it is discredited in many quarters, and sometimes even in the house of its friends. It is scarcely to be wondered at that open and avowed unbelievers should cry, "Come down from the cross;" for so it is written, "They count the blood of the Covenant an unholy thing" (Heb. 10:29), but that men should call themselves Christians and yet deny the purchase price of their salvation is a mystery past finding out.

In a conference of so-called "liberal Christians" the question was raised, "Why do our reports, year after year, show that we are making no progress?" One answer followed another until a voice was raised, "Gentlemen, let us face the truth; the power is in the blood; and there is no blood in our religion." The history of the Christian Church for nineteen centuries is an evidence of the fact that unless the brazen altar moves with the pillar of cloud there is no progress. In other words, Christ Crucified must be recognized as both "the wisdom and the power of God."

It will not answer to say that men are saved by an upright life. There is no expiatory value in morality, because as Jesus said, "When ye have done all those things which are commanded ye are still unprofitable servants, since ye have done only that which was your duty to do" (Luke 17:11). The record of the mislived past remains; and unless that be blotted out how shall an unforgiven sinner stand before a holy God? Salvation by good works is a manifest evasion of the Gospel of grace. Like Cain's altar, it is furnished with the fruits of the field instead of the firstlings of the flock, and therefore lacking the one thing needful, which is a recognition of the fact that the blood cleanseth from all sin.

Nor will it answer to say that we are saved

by the imitation of Christ. It is true that he came into the world not only to die vicariously for us men and our salvation but to show us, by his holy example, what character is and what a man ought to be. But it is impossible to follow Christ without first passing under his cross. He must be a Saviour before he can be an Examplar for any man.

Dr. Horace Bushnell, the chief advocate of what is called "the moral influence theory" of the Atonement, defines it in these words. "The work of Christ terminates not in the release of the penalties by due compensation, but in the transformation of character and the rescue in that manner of guilty men from the retributive causations provoked by their sins." But the failure of this theory was recognized by Dr. Bushnell himself who concludes his volume on "The Vicarious Sacrifice" in these words: "If then the question arises, How are we to use this so as to be reconciled by it? we hardly know in what way to begin. Plainly there is a want here: and this want is met by giving a thought-form to the facts which is not in the facts themselves. They are put directly into the moulds of the altar; and we are called to accept the crucified God-man as our sacrifice, an offering or oblation for us, our propitiation; so as to be sprinkled from our evil conscience, washed, purged, purified, cleansed from sin. Christ is good, beautiful, wonderful; his disinterested love is a picture by itself; his forgiving patience melts into my feelings; his passion rends open my heart; but what is he for, and how shall he be made unto me the salvation I want? One word—*he is my sacrifice*—opens all to me; and beholding him, with all my sin upon him, I count him my offering. I come unto God by him and enter into the holiest by his blood."

It thus appears that, for a Christian, there is no escape from the Cross. This is recognized in all the doctrinal symbols of the evangelical church. The Apostle's Creed, the Nicene Creed, the Athanasian Creed, are all alike marked with the crimson stain. Bloodless theories fail, in the necessity of the case, because they fall short of expiation.

And just here we observe a singular paradox. While the natural man is averse to salvation by the expiatory death of Christ, the sense of its necessity is nevertheless ingrained in the human constitution. The necessity of sacrifice is a universal thought. The pagan altars on a thousand hills bear witness to it. Yet, when Christ, the Antitype of all sacrifices, is presented to the sinner as his only Saviour, he hides his face from him! Of course he knows that the blood upon his altars is ineffectual unless it have some ulterior and prophetic significance; and still he clings to the shadows despite the rising of the Sun. Will you blame him? "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?" (Gal. 3:1).

But when all is said, the ultimate test of truth is personal experience. There are hundreds of millions of people in the world who joyously testify to the cleansing power of the blood.

An Indian who lay desperately ill, on awaking from sleep said to the missionary at his side, "I've dreamed a dream; and what you have been telling me is true. I was trying to climb a mountain when I lost my hold and fell. The mountain was my sins and I could not climb it. Then I saw Jesus on a Cross, and one drop of his blood fell on the mountain and dissolved it! So will he take away my sins!" This is the simplicity of truth. If Christ was what he claimed to be then a single drop of His blood has virtue enough to expiate a world of sin.

As "a perpetual ordinance" it will continue to be observed forever. However the Cross may here be "made of none effect" by unbelievers, there will be no lack of souls in heaven to magnify its praise. Read Rev. 7:9, 10; 13-17.

The Hyssop Branch

But the sacrifice of Christ is ineffectual unless it be accepted; in other words, "The just shall live by his faith." Faith is the hyssop branch which sprinkles the blood. The gift of everlasting life is offered in a nail-pierced hand; but every man for himself must say whether or no he will accept it.

There is a Jewish legend of an invalid girl who, on the night of the Passover, was troubled lest the blood had not been sprinkled on the doorposts. "Go and see," she begged her father; but he laughed at her fears. Again she entreated; but he had given orders and that contented him. At length, just before the midnight signal, he yielded to her entreaties; the omission was discovered, the blood was sprinkled, and the destroying angel passed by.

"Come now, saith the Lord, and let us reason together; though your sins be as scarlet

they shall be white as snow, and though they be red like crimson they shall be as wool!" Who can resist that call?" "Come now;" behold the stretching forth of the hands of God! "Let us reason together;" was there ever such a conference? "Sit thou there," saith the Lord, "and I here. Now bring forth thy strong arguments, and I shall have naught to say but *only believe, and thy sins shall be whiter than snow!*"—*D. J. B.*

I expect to be a reader of your splendid Champion as long as I can find funds to renew my subscription.—*Rev. W. F. Fisher.*

Apt Points from Bishop Candler

WE rejoice in the firm stand that Bishop Warren A. Candler, D.D., LL.D., is taking in the present conflict. He is no fence-rail rider. He knows when peace is over and war is on. In a recently issued tract he discusses the focal question, "Can a Christian be an evolutionist?" To this question he makes this apt and witty reply: "Yes, providing he is not much of a Christian and not much of an evolutionist."

We have been saying that the Christianity of the evolutionist is of a pallid, consumptive kind, but we have not thought of the other truth—that he is also a poor kind of an evolutionist. But it is true, for if he believes the Bible to be a divinely inspired book at all, it cannot be the result of evolution. And if he believers that Christ is the incarnate Son of God in any manner, he cannot believe that he is the result of evolution. So the Bishop has diagnosed the disease of the evolutionist correctly—it is anemia both of religion and of evolution.

In speaking of the long-lost missing links between the primates and man, our bishop remarks astutely: "Perhaps it is well that the species of near-man became thus extinct. If any of the species had survived, a most perplexing set of problems would have confronted our problem-beset age. For example, if one were killed, we would not know whether to punish the slayer for murder or for cruelty to animals. We would not know whether to gather them into museums or send missionaries to raise them up to the next level of life and make men of them, with the assistance of skilled surgeons capable of trimming off their uncomely parts and bringing them into human forms of presentable type, and 'social service uplifters,' instructing them in matters of suitable raiment, wholesome food and safe sanitation. Since, however, all the species became extinct, leaving not a trace behind, we, their distinguished descendants, escape all these and other problems of like nature, and have left to us only the one hard question, 'Why did the missing link vanish so utterly, and why does he or she continue missing so long?'"

In reference to Dr. W. W. Keen, who wrote the little book, "I Believe in God and Evolution" (reviewed over a year ago in these columns), Dr. Candler offers these pertinent remarks: "This venerable surgeon claims to be a Christian, and his claim should not be denied; but manifestly he is able to hold incongruous theories in his head, because of the weakness of his logical faculties." That is pretty crushing, but the truth must be told.

Another statement is worth transcribing: "Now these men claim most vehemently that they are Christians; for the name 'Christian' has become quite honorable, and they do not wish to part with it, even after they have emptied the term of all the meaning which it has ever carried heretofore. . . They surely would not claim that the sort of Christianity which they profess is that which the apostles proclaimed and the primitive church accepted. Certainly their Christianity, whatever it may be, is not the Christian religion which was revealed in the first century, but a changeful and freakish form of faith which has appeared in certain limited and academic circles during the latter half of the nineteenth century and the first quarter of the twentieth century."

"Indeed, most, if not all of them, seem to care very little for 'twice-born men,' but rely for the redemption of mankind upon processes of evolutionary eugenics, operating through heredity and environment. Their energies are expended in vain efforts as 'uplifters,' rather than in preaching the glad tidings of salvation through Christ the Redeemer."

Thanks to Bishop Candler for his sturdy words.—*L. S. K.*

The Man Christ Jesus

IT is the boast of modern religious liberalism that it has re-discovered the humanity of Jesus. The implication seems to be that previous to the rise of modern religious liberalism — comparatively speaking a rather recent phenomenon—the mass of those calling themselves Christians were so taken up with the divinity of Jesus as to have forgotten his humanity, the fact that he was bone of our bone and flesh of our flesh. What is more, it seems to be implied that those who are antagonistic to current religious liberalism, who look upon it as a denial of all that is distinctive of Christianity, are still living in ignorance of the fact that Jesus is a man.

We are not concerned to deny that there may have been individual instances that warrant the statement that the humanity of Jesus was unduly minimized by former generations. No doubt this accounts in some degree for the position ascribed to the Virgin Mary in the worship of Rome. The majesty and divinity of Jesus seemed to remove him so far from men that they felt the need of his mother as one who could mediate between him and them. In one of his sermons, for instance, Bernard of Clairvaux asks: "Dost thou fear the divine majesty in the Son? Wilt thou find an advocate before him? Flee to Mary; in her, humanity is pure. The Son will listen to the mother, and the Father to the Son." No one factor will suffice to explain the place of the Virgin Mary in the worship of Rome, but unquestionably a contributing factor was the fact that men had been led to so emphasize the divine in Jesus as to lead them to underemphasize what he had in common with them —and so to feel the need of a human being to intercede in their behalf. None the less, it is going far beyond the evidence to assert that men had to wait for the rise of modern religious liberalism before they were made aware of the true humanity of Jesus. There never was, in fact, a generation of Christians to whom the humanity of Jesus was not a precious article of faith.

It is, of course, true that Jesus is pictured in the Scriptures and has been believed in throughout the ages as divine, as a supernatural being, as one whose rank in the scale of beings places him alongside of God; and yet while he has been regarded as more than a man, nothing is more certain than that he has been regarded as a man. The distinctive thing about religious liberalism is not that it affirms the humanity of Jesus, but that it denies his divinity. Hence the divergence of opinion at this point is not due to the fact that some see in Jesus simply a man, while others see in him simply a God. The divergence is due to the fact that some see in him simply a man, while others, though falling behind them in no respect in the strength of their belief in the completeness of his humanity, see in him much more than a man. Those of us who see in Jesus one who is to be honored as God yield no respect to others in our confession of his humanity. Without hesitation, we affirm that in all that goes to make a man, whether as regards his body or his soul, Jesus was and is a man. We may be more or less at a loss to explain how one person can unite in himself the qualities of divinity and humanity, but we are in no doubt as to the fact itself. Moreover, it should never be forgotten that it is only as full recognition is given to both the divinity and the humanity of Jesus that the Jesus of our thoughts is one with the Jesus of the New Testament and the Jesus of reality. Religious liberalism may emphasize the humanity of Jesus, but the Jesus whose humanity it emphasizes is neither the Jesus of the New Testament nor the Jesus trusting in whom men have obtained forgiveness and the power to do good. We must hold fast to both the humanity and the deity of Jesus if we would know him as he is.

Moreover, those who derive their conception of Jesus from the New Testament see in him not only a man, but the most accessible, the most approachable of men. Many incidents in the life of Jesus attest this—such as the mothers bringing their children to him, the woman of Samaria entering into conversation with him, the woman who was a sinner entering the Pharisees' house and wetting his feet with her tears and wiping them with her hair. There is something very wonderful about this, in view both of his sinlessness and the greatness of the power he wielded. Ordinarily, men are uncomfortable in the presence of those markedly better than themselves; but this did not prove true in the case of Jesus. Sinners of their own accord went to him and made him their confidant, though they saw in him one who loved righteousness and hated iniquity, because they saw in him one whose sympathy for the sinner was as lively as his hatred of sin. Again men have

ordinarily been afraid in the presence of those believed to wield supernatural power. It is not a great while since men believed in witches, in human beings possessed of supernatural power to bless or curse their fellows. We all know how fearful men were of them and the extremes to which they went to rid themselves of them. And yet, though in the days of his flesh, Jesus was believed to exercise divine power—even his enemies apparently did not question it—men did not stand in fear and dread of him. Evidently they saw in him one who was utterly good and so one who was certain to use his power beneficiently.

Modern religious liberalism speaks without knowledge when it claims to have re-discovered the humanity of Jesus. As a matter of faith, the humanity of Jesus is no monopoly of the liberals. What the liberals have really done is to eliminate the supernatural.—*D. S. K.*

The Arizona Discoveries

HARRY H. DUNN, who writes in an exchange about the discoveries of an expedition financed by E. L. Doheny and under the leadership of Samuel Hubbard, curator of archeology of the Oakland, California, Museum, has this to say about the recent discoveries in Arizona:

"A small party of American explorers, penetrating a lonely gorge in southwestern Arizona, has brought back a discovery which has set students of paleontology and anthropology wondering whether all ideas of the antiquity of man on the earth are wrong, and whether the theory of the evolution of man and the apes from a common ancestor is not in need of serious and immediate revision.

"Cut with rude stone chisels into the wall of a cliff in the Hava Supai Canon these explorers found what its maker evidently intended to be a picture of a dinosaur.

"Less than one hundred miles away, in the heart of the Painted Desert, these same explorers discovered the petrified footprints of a number of dinosaurs. Never before has there been the slightest inkling that man was contemporary with these huge lizards. Never before has it been even remotely considered by scientists that man's appearance upon earth antedated that of the manlike apes.

"Yet, if a manlike animal carved a picture of the dinosaur on the wall of his cave, either he or some of his ancestors must have seen the creature. If this manlike animal saw the dinosaur, he must have lived contemporaneously with that huge lizard. If man was coeval with the dinosaur, then man must have appeared upon this earth in the Jurassic period of the Mesozoic Age, millions upon millions of years before he is supposed to have appeared—at the end of the Tertiary, or the beginning of the Quarternary (present) Age. For the remains of the dinosaurs appears in the Jurassic period, in the remote time when reptiles ruled this globe. Far antedating the remains of man, the fossilized bones of apes have been found back in the late Eocene and early Oligocene periods of the Tertiary Age. None have been found in the Mesozoic Age, when the dinosaurs flourished.

"It is part of the theory of evolution that back of both man and the apes stood a common ancestor; but if an animal, capable of drawing on the walls of his cave a picture of another animal, lived before the earliest known ape—what becomes of the theory of the common ancestor? Is man the oldest of all mammals? Is the ape merely a degenerated branch of the man family? Are we coming to an irrefutable proof of Genesis: 'So God created man in His own image, in the image of God created He him.'?

"God has told us the manner in which the earth was created, and now He is showing us by inscriptions on the rocks that His Word is an eternal truth. How long will scientists cling to the unsupportable theory of evolution in the face of all the evidence brought to light to the contrary?"—*Ex.*

* * *

Only Lost His Life

Dr. J. Campbell White tells the story of a rich man who was murdered a couple of years ago. The motive was robbery. The murderer supposed that just at that time the rich man had a large amount of money in his personal possession. A daily paper describing the case said: "Fortunately for the deceased, he had deposited the money the day before." All he lost was his life! And that is what many men are losing because they are absorbed in selfish quests and follow no higher vision.—*Christian Intelligencer.*

"The Bee's Knees"

THE above is the remarkable title of an article by Charles D. Stewart, which has the leading place in *"The Atlantic Monthly"* for July, 1925; and the article itself is as remarkable as its title. At this point we quote only its first paragraph:

"A bee in the field is engaged in gathering three sorts of raw material—flour, varnish, and sirup; all of them commodities which present problems in handling and transportation."

July was the month of the famous Scopes trial at Dayton, Tenn., the evolution case, which, for reasons that are not entirely clear, has attracted more attention from the general public than any case that ever before came into court. The result of that trial was a disappointment to many, in that the question of evolution was not decided. But, for those who are acquainted with judicial processes, it is difficult to conceive of *any* procedure whereby that question could be brought to an issue before a trial court. And even were that possible, it is obvious that the decision of a judge, or the verdict of a jury, in a civil court, as to whether or not the facts of science support the doctrine of evolution, would settle nothing. So that the result of the Dayton trial was all that could reasonably have been expected.

The writer has for some years maintained, and is more firmly convinced of it today than ever before, that if an impartial and otherwise competent tribunal could be found, and the relevant and pertinent evidence touching the issue of *Evolution vs. Creation* could be brought before it, the decision must needs be that the facts of "science," so far from lending any support to the theory of Evolution, are utterly irreconcilable with it. And this holds good, whether we take the theory in the form given it by Charles Darwin and his associates, or in any other form in which it has thus far presented itself.

But our readers will be asking, "What is the connection between Mr. Stewart's articles on *'The Bee's* Knees' and the Dayton Case?" So we hasten to explain. Mr. Stewart is not writing against evolution. He is described in the *Atlantic Monthly* as "a many-sided lover of life, a wise student of Shakespeare, and a successful novelist." That he has been a close observer of the life, the work, and the anatomy of bees, is evident from this article. For it contains some amazingly interesting facts on those matters, facts which are new to us, though we have read quite a bit on the subject of the bee, and have had an "observation hive" in daily view for some years. But our chief interest of the article lies in this, namely, that it supplies a striking example of how the facts of nature refute the dogma of evolution.

Mr. Stewart sees a special wonder in the operation of gathering varnish; as also in the means whereby it is accomplished, and in the uses to which it is put. Pollen and sirup (or "nectar") are food products; and the instinct that prompts the worker-bee to gather and store up these for future use, is shared by various other creatures. Therefore the wonder of it seems less in our eyes. But, says Mr. S.:

"While we are accustomed to think of the bee as a hoarder of honey, entirely possessed with her passion for sweets, the fact is that every worker-bee has *varnish* on her mind. She will gather it as eagerly, and hurry home with it in as high a state of happiness, as if she were working in nectar or pollen."

Various and most practical are the domestic uses to which the varnish is applied; but the chief aim is to secure cleanliness and sanitation. Take this instance:

"If a mouse, or other large unwieldy animal"—too large to be dragged out—"invades the hive and dies there, a problem in sanitary engineering has to be met. Varnish gatherers set to work at once, and in a short time they have the mouse coated over and made odorless—virtually embalmed in their sweet-smelling resins."

The bee carries her varnish in her "pollen basket," gathering it when in a condition so nearly fluid that it will draw out in a thread. When she has loaded up to full capacity with this sticky stuff, she hurries home, and applies it to its intended use while it is yet in a workable state. All this complicated business involves extraordinary instincts; it affects the welfare of the entire colony comprising tens of thousands of individuals; and it necessitates highly specialized tools and appliances, along with the perfect understanding of the use thereof. How came the bee (and *one kind only* of the *three* whereof every swarm is composed) in possession of all these? Does evolution furnish us with a satisfactory, or even with a credible, explanation? We shall see. But first a few more bee-facts.

A Remarkable Ventilating System

The magazine writer tells how, in hot weather, a number of bees are detailed (we

wonder by what directing authority!) to use their wings "in the capacity of electric fans"; and how they constitute themselves into "a double ventilating system, based on good mechanical principles"; and this for the two-fold purpose of exhausting from the hive the warm and impure air, and of replacing it with pure air, drawn in from the outside. In the performance of this two-fold operation, one detachment of the ventilating squad is posted outside the hive, all heads being turned toward the entrance, so that a stream of air, drawn out of the hive by suction, is kept moving past them. The other detachment is posted inside, their heads also turned toward the entrance, their wings working at a great rate, in such manner as to draw the fresh air into the hive. We quote further:

"As this work of driving the air in and out of the door is very exhausting, other bees take the place of any that have grown tired, and so the ventilating crew gradually changes. The hotter the day, or the more liquid the nectar, the more fanning there is in the hive. If the entrance be stopped up, by way of experiment, the whole populace will set their wings agoing. It is evident that the ventilating bees are not specialists, except as they specialize for a while on this part of the work. And what influence is it, or what supreme authority, that picks this bee and that one for the task, sets some to fanning the interior, sends others to complete the files of the fresh-air crew or the foul-air gang, and keeps up the balanced quota at the door? I am afraid we shall have to call this a mystery."

The bee has two pairs of wings; and in flying the two wings on the same side are hooked together, for which purpose the forward edge of the rear wing is furnished with a row of tiny hooks, while the rear edge of the forward wing has a stiff pleat, in which those hooks can readily engage when the wings are coupled together for flying, and from which they can be instantly detached when the wings are to be used for ventilating, or folded for entrance into the hive.

A Wonderful Kit of Tools

"A bee needs so many tools in the day's work, such a variety of combs, brushes, pincers, shears, and what not, that her body is fairly covered with handy appliances. . . Every hair and joint from head to foot has some special development, which makes it an ingenious combination-tool, without interfering with the proper working of the bee's own person."

But in order to keep within reasonable limits, we must confine our attention to those tools which are located on the several knee-joints. Now not only has the bee three pairs of legs, but it has *an extra knee-joint on each leg;* that is to say, there is an additional articulation between the knee and the corresponding joint of the foot. Moreover, "in each of the three pairs of legs this extra knee is differently developed, so as to furnish the bee with three sorts of very useful tools—*pincers, crowbar,* and *comb.*"

On the front pair of knees is located the comb (or combination comb and scraper) whose function is to keep the antennae clean and in condition for use. This is a most essential matter, for the antennae are in constant service. It is a highly specialized device, operating upon the principle of the self-threading needle. And since it is composed of *two co-operating parts,* which must work perfectly together, then, if the mechanism be not the design of an intelligent designer, its two parts must somehow have been developed independently of each other, each by a long succession of purely accidental variations, until the stage of perfection was reached *in both.* We do not ask if there be any *proof* of this, for of course, there is not a particle of evidence that such a thing ever happened anywhere in the world; but we do wonder if there could be found a human being so monstrously credulous as to believe the possibility of it! Mr. Stewart states the problem thus:

"Here on this front leg of the bee is that self-threading, combined comb and scraper for the bee's antenna. It is not in the 'patent-applied-for' stage of invention, but is a complete and perfect working device. . . Considering this as a mere 'fortuitous' falling together of raw materials, a mere happening or series of coincidences, a result of pure blind chance, the human mind simply refuses to take that position. In anything like this we see *preconception.* And preconception is mind, intelligent force. It is something quite different from material. 'Darwin considered natural selection, operating by means of small fortuitous individual variations, as the most important factor in organic evolution.' So says the New International Dictionary, very correctly including the word *fortuitous.* . . The human mind, accepting this theory, and starting out to give it definite application, is immediately brought to a halt. A man simply *will* ask questions. It is a part of his nature; and so he wants to know whether the bee's antenna existed first and needed a cleaner for long periods of time, or whether the cleaner happened first and was in need of something to clean. As to the gradual evolution of tools, here is a bothersome thought! Some tools are of such a nature that they are not of use till they are complete. A wheelbarrow without a wheel, a pipe-wrench without a jaw, would be an entirely unevolved piece of evolution. The idea might be there, but—! The antenna-cleaner seems to belong to this class of tools. One cannot imagine its progressive stages and see how anyone of the imaginary states of incompletion would give its possessor any advantage over other insects in the struggle for existence."

Equally wonderful, and likewise raising

problems insoluble except upon the theory of Creation, are the "crowbars" on the middle pairs of legs, and the "combination spears and pincers" on the hind legs, which latter are "the longest, strongest, and most elaborate of the three pairs." But of these we cannot speak in detail.

The "Queen Bee"

Mr. Stewart has some interesting things to tell us about the queen bee. "No matter how large the swarm of bees there is *but one female*. "During her whole life she does nothing but lay eggs. She does not even feed herself. A few days after she is hatched she leaves the hive and goes forth on her wedding flight; and when she comes back she can lay fertile eggs during all the rest of her life, as many as a million eggs." Except for this wedding trip she never again leaves the hive unless it should swarm.

"A queen is the daughter of a father and a mother neither of whom has had any experience in the work of the bee, either in the hive or out; and those fathers and mothers were descended from others who likewise never had any experience in such things as make up the marvelous mechanism of the swarm. Consequently they can have no acquired traits or habits, or responses to environment, or effects of the use or disuse of organs, to transmit to their offspring. And the neuter bees"—that is, the worker bees, who are undeveloped females—"who have all the struggles with life and most of the special fitness which makes the swarm survive, cannot transmit to *their* offspring any new results of experience, or developments of habit, or gradual conformation to environment—simply because they have no offspring to transmit them to. Right here is where Darwin's theory of evolution went on the rocks. To any theory of evolution, heredity (the ability to transmit evolved traits to offspring) is absolutely necessary. A 'law' which does not account for all cases that it is supposed to cover, is no *law* at all.".

In the foregoing paragraphs we have called attention to just a few details of the physical organism and habits of life of one of the smallest and feeblest of the many myriads of species of God's creatures. But those few facts should amply suffice, for every mind not incurably hardened by prejudice or blinded by unbelief, to refute the notion of the origin of living forms by any conceivable process of evolution. It should be added, however, that those few facts are but a specimen of what is to be found everywhere in nature, the which, if they should be recorded every one, even the world itself could not contain the books that should be written.—*P. M.*

A Letter that is a Real Tonic

The following letter from our dear friend, Dr. Hugh W. White, who has now gone to his field in China, contains encouraging news:

DEAR FRIENDS OF THE BIBLE CHAMPION:

IT will do your hearts good to know that the Southern Presbyterian Church in the General Assembly at Lexington, Ky., rang true to the Bible. The false teaching in union mission schools was again under consideration, and this Assembly re-affirmed the action of last year's Assembly, which was that, unless these schools keep their teaching "in harmony with the Evangelical interpretation of the Bible," this church will take steps to withdraw. The missions in China are now told to carry this mandate out speedily, and report to the next Assembly.

When discussion came on an action passed by the Executive Committee of Foreign Missions, which is commonly known as the muzzling law, the Assembly ordered their minutes revised, so as to read in accordance with Matt. 18:15, to the effect that when missionaries have reported false teaching to the proper authorities in vain, then it is their duty to tell it to the church. Efforts to prevent this revising were defeated by a vote of 150 to 63.

There were seven or eight overtures presented on these doctrinal issues, and the whole attitude of the Assembly, as manifested in official actions and in the discussions on the floor, was strongly conservative.

Perhaps the best part of it was that a fine spirit of fellowship and friendliness was manifested. The discussions were sometimes on thin ice, and all felt that deep issues were involved, but the harmony was beautiful.

We were gratified at the strong stand taken by our Canadian Presbyterian friends, and were glad to appoint our Moderator to carry greetings to them.

I am sure you will appreciate my own pleasure in saying good-bye, as I am on the way back to the mission field, reassured by a host of friends, new and old, who stand for the old faith.

* * *

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper."—*Daniel Webster.*

Evolution a Religious Dogma

EVOLUTION came into public notice in the guise of a scientific theory; and it is even now generally regarded as such. But it is nothing of the sort. It never had the standing of a scientific theory. No one who has the slightest understanding of such matters would say other than that evolution belongs altogether in the realm of speculative philosophy. It was advanced by Charles Darwin as merely a *possible* explanation of the origin of the various species of plants and animals, including man. Herbert Spencer seized the idea and expanded it to embrace the origin also of the inorganic domain of nature, including the heavenly bodies. Darwin always recognized that *life* is a thing so ethereal, so utterly different from dead matter, that he surmised that living creatures had their beginning in a "creative act," or possibly in *several*. And there he left it—an idea as far as from having scientific basis as any could possibly be.

Darwin's theory was that, given a few of the simplest forms of living creatues to begin with, and assuming that somehow they were endowed with the *power,* and also the *tendency,* to vary or develop in every possible direction, then the factors of "natural selection" and "the transmission to posterity of acquired characters" (provided they were advantageous to their possessor in "the struggle for existence," but not otherwise) would suffice to produce the millions of species that now live in the earth, sea and air. Thus Darwin's theory was composed of three main elements. And how do those essential components stand today in the light of the facts of Science? *Everyone of them has been completely overthrown and demolished;* insomuch that anyone who might now attenmpt to uphold them, or either of them, would be regarded by all biologists and other men of science (so-called) as an ignoramus. For (1) living organisms do not tend to change their respective physical structures; but on the contrary cling to them most tenaciously, and "revert" to them speedily when by stress of any kind they have varied slightly from the normal in any particular. "Reversion to type," not propensity to depart from it, is what the facts of nature demonstrate with respect to the first of Mr. Darwin's essential postulates. (2) The idea of changes of structure brought about by natural or sexual selection has long ago been thoroughly exploded and abandoned by all evolutionists. (3) The transmission of posterity of "characters" (organs, instincts, or faculties) acquired by chance and found advantageous to the possessor, never had any but a precarious standing, for it was challenged by high authorities from the very start; and it too has been thrown overboard. What then remains of evolution, seeing that its essential components have all been proved to be creatures of the imagination? When this question is pressed upon the evolutionist he will (because he *must*) admit that *Darwinism* is indeed a defunct theory. Thus Prof. Robinson (*Harper's* for June, 1922) admits that Darwinism is indeed as dead "as Mr. Bryan or Senator Rush of Kentucky would care to see it;" and he adds, by way of explanation, "It is dead because much that was unknown to Darwin has since been discovered"—quite so—"and if he were now alive he would be the first to confess that his explanations appear to have little or no value today."

But if Darwinism be dead, how does *evolution* survive? That is a question to which the writer of these lines has sought in vain for a satisfactory reply. We are told that Darwinism was but one form of evolution, that it was merely the suggestion of a method whereby evolution might possibly have worked; and hence the overthrow of Darwinism does not necessarily involve the overthrow of evolution. This we grant, of course; but we ask, is there then *some other* explanation which replaces Darwinism, as a concrete support for the abstract idea of evolution? Has evolution found another embodiment in place of that supplied by Mr. Darwin? To these questions the evolutionist must needs reply in the negative. The support which the theory of Mr. Darwin gave to the idea of evolution has utterly collapsed; and *nothing has arisen to take its place.* The corpus of Darwinism, in which the idea was for a time embodied—the only corpus in which the general public got to know it at all, or in which it is known today—is dead, buried, and decayed; and none other has been brought into existence. These are facts which no one who understands the matter would deny. What then is the present status of evolution as a scientific theory? It has none whatever. Even the semblance of a status that it once had is utterly gone. It does not now exist

even in the realm of speculative philosophy; for speculation as to how it could conceivably have worked is completely non plussed and at a standstill.

How is it then that evolution is more widely discussed and is receiving more attention just now than ever before? The explanation is found in the fact stated in the headline of this paper. The evolution in which the public are interested is not a matter of *science,* but of *religion.* Those who are pushing it and spreading it are not the investigators of nature, the men of the laboratory, but the occupants of the pulpit and of the professorial chairs; and those who are opposing it (for it takes two to make a fight) are they who see in it a menace to the Christian faith, and all that is involved therein. This is why the *facts* of the situation are so generally ignored. For in matters of religion, the natural man troubles himself very little about the *facts.* Indeed it is easy to see in the statements of those who now say that they accept evolution "as a matter of faith," that they regard "faith" as an attitude of the mind in which one believes what he pleases without any supporting evidence. It is impossible for the natural man to realize that those who accept the facts of Christianity rest their faith upon the very highest grade of evidence—the Word of God. For "faith is *the* evidence of things not seen."

But man must needs have his religion; and where christianity has come, there has been created a spiritual atmosphere such that the great ethnic religions cannot flourish. Nothing will gain the adherence of the crowds unless it presents *some resemblance to the faith of Jesus Christ;* and if it can be defended as not inconsistent with the Bible, and be set forth as a form or kind of christianity, it may become very popular. Such is evolution. Indeed it is one of the most significant features of the case, that the most zealous defenders and propagandists of evolution are the "liberal Christians," or "Modernists;" and they make no attempt to disguise the fact that they are contending not for a matter of science, but of religion. Such being the case, it is manifestly useless to combat evolution with the *facts* of science; for the evolutionist cares nothing for the facts of science. He is determined to hold on to his evolution, and to fight for it, regardless of the facts. And since this new phase of the perpetual conflict between truth and error, light and darkness, God and Satan, has developed, it is most important that those who are fighting the good fight of faith should understand the situation.

Let us then observe briefly the features wherein present day liberalism (based upon evolution) presents itself as a competitor and antagonist of the faith once delivered to the saints.

The Bible, upon which christianity rests for its evidence, gives first of all an account of the origin of all things in nature, with reference specially to man, and the earth, his home. The Bible begins with Creation, making it of basic importance. Further it gives an explanation of man's condition of physical misery and moral delinquency. It explains how it is that man, the only creature on earth that is endowed with a moral sense and judgment—the ability to distinguish between right and wrong, and to forsee the consequences of his own actions—is also the only creature that habitually and persistently does and practices things contrary to his own welfare. This, according to the Bible, is the result of the fall of man. Thirdly, the Bible reveals God's plan for the recovery of man and creation from the effects of sin and the curse. This third subject, Redemption, is the real theme of the Bible. For the account of creation, and that of the entrance of sin and death into the world, occupy but three of the 1189 chapters in the Bible. All the rest is given to the subject of Redemption

Evolution has the counterpart of each of these three features of the Bible. To the doctrine of Creation, it opposes that of development by exceedingly minute changes, spread over unthinkably long periods of time. By making the individual changes very small, and allowing a prodigiously long time for any given species to emerge, the baldness of the theory is disguised, and the fact that it really asserts effects without an adequate cause is hidden out of sight. To the doctrine of the fall of man it opposes the idea that the crimes and wickednesses committed by human beings are but the survivals of the nature inherited from their brute ancestors. And to the doctrine of Divine Redemption through the sacrifice of Jesus Christ, it opposes the idea of the progressive advance of humanity in virtue, honesty, benevolence, truth and all other excellences.

Thus evolution as a religion is complete; and let us not close our eyes to the fact that that it has elements which give it an immense advantage as a rival of christianity. For where the latter calls upon every man to acknowledge himself a sinner, justly under the

condemnation of the law of God, and moreover incapable of doing anything to mitigate his guilt, or to better in any way his wretched condition, evolution bids man believe *in himself,* in his own natural goodness, and in his ability to surmount every obstacle in the path of progress. It quiets his conscience by assuring him that his wrongdoings involve no guilt or moral turpitude, and that there is no judgment and no wrath of God to fear. And above all, it appeals strongly to his love and admiration of himself, by teaching him to regard man, not as a fallen, but as a rising creature, a being which, from a lowly origin, has been ever advancing, with invincible determination, to as yet unimaginable heights of perfection and glory. Which view of man—that presented by the Bible, or that presented by evolution—is most pleasing to the individual human being? The answer to that question will explain the immense popularity evolution has already attained, and it will serve to check any unfounded optimism as to the outcome of the present conflict.—*P. M.*

The Harm of Controversy

THERE are those who apparently believe that controversy is not only futile, but harmful. It is not unusual to be told that controversy settles nothing; serves no good end; that it vexes, inflames and is creative of discord; that it is un-Christlike, dangerous, tragic.

Now, of course, no one maintains that all controversy is commendable. There are controversies just as there are wars that deserve nothing but condemnation. No doubt there is an evil side to all wars. One cannot fight in behalf of justice and liberty without fighting against those who are fighting in behalf of justice and tyranny.

That, however, does not put those who use such means to free men from oppression on a par with those who use them to keep or to bring men under oppression. So there is, no doubt, an evil side to all controversies. One cannot enter the lists in behalf of truth without opposing those who defend error; or to be more specific, one cannot go to the defense of the Gospel as taught by Christ and his apostles without opposing those who are the enemies of that gospel. It is impossible to conceive of a war in which both sides are right.

It is equally impossible to suppose a controversy—at least one that has to do with such a matter as the gospel—in which all parties to the controversy are free from guilt. But because it is wrong to defend error, it does not follow that it is wrong to defend truth. In other words, there are controversies and controversies, and while some are wrong and productive only of evil, others are right and commendable, and may be productive of great good.

It should be readily admitted, moreover, that even controversy for the sake of the gospel may be productive of wrong—if carried on in the wrong spirit. A controversy should never be allowed to degenerate into a quarrel.

The Christian controversialist at least should never forget Paul's injunction to Timothy as found in the twenty-fourth verse of the second chapter of his second epistle to that defender of the faith. Dr. Ballentine, in *The Riverside New Testament,* translates it thus: "The servant of the Lord must not quarrel, but be courteous to all, skillful in teaching, forbearing, instructing opponents with gentleness, for God may give them a change of heart which will lead them to knowledge of the truth, and they may return to soberness and escape the snare of the devil when captured by the Lord's servant to do the Lord's will."

Controversy for its own sake, or controversy carried on in a quarrelsome spirit, or for the sake of personal advantage, deserves no word of commendation. None the less, controversy for the sake of Christ and the gospel and out of a love for mankind has been a source of untold good. It is a labor of love that has been mightily used for the bringing of men to a saving knowledge of the gospel.

It seems especially strange that those calling themselves Christians should condemn controversy indiscriminately. Both Christ and his apostles were controversialists. No reader of the New Testament can dispute it. Here, too, it holds good that "the disciple is not above his master nor the servant above his Lord: it is enough for the disciple that he be as his teacher, and that the servant as his lord."

If any of our ministerial readers want detailed proof of this, we would refer them again to Heffern's *Apology and Polemic in*

the New Testament (The Macmillan Company, 1922). This able volume contains an historical study and discussion of this element on controversy in the New Testament. Its thesis is expressed in its opening words: "The New Testament is primarily a book of religion. It has flowered out of the inspired teaching, religious life and aims of the primitive Christians; and through the Christian centuries it has been a source of religious illumination, power and peace. It is, however, equally true that the origin of the Book and the religion of the New Testament was closely allied with controversy and contest. What Wrede complains of as the character and tendency of the Fourth Gospel, the most devotional of our New Testament writings, is indeed true of it and of all the New Testament books: it was born out of conflict."—*D. S. K.*

The Bible and Human Reason

III.

HE Bible is proved to be Divine by its unique history. None would dispute that if the Bible were of human origin, then its history would be like that of other books in such features as are common to them all. But if, on the contrary, the Bible is of superhuman origin, then its history in the world would certainly differ in important respects from that of all other books.

What, then, are the facts in this regard? Such differences do most certainly exist. That is a truth so plain and unimpeachable that the bitterest enemies of the Bible must needs, and do, admit it.

1. First of all I direct attention to the fact that books of human authorship attain their maximum value and influence (when they have any at all) close to the time of their production, and usually in the lifetime of their respective authors; and further that, if they be books whose aim, like that of the Bible, is *informative* and *practical,* they very quickly become obsolete, and are superseded by others of more recent date. In the few cases where copies of a human book outlive their authors, it is for some special reason, as that they are of interest to the historian or antiquarian, or that they are esteemed as classical literature. No book of a *practical* order, such, for example, as a text-book, that was accepted as authoritative fifty years ago, would be of any value as an authority today. And since the world began, such a thing as a book continuing century after century to be the book of the common people was never heard of in any other case.

But with the Bible how different!

Here is the most ancient of all books, as well as that most practical of all books. Yet, so far from having been superseded, as it would have been a hundred times over were it a mere human book, it increases in circulation more and more; it proves itself as capable of meeting the needs of modern men as those of the men of old; and the needs it meets are of the very highest and deepest parts of man's complex being, the needs of his spirit, heart, and conscience. In this field of vital service to mankind, the Bible is without a rival. Not only does it reign supreme, but it reigns *alone.* To what, I ask, may a *rational* person attribute this marvellous and unique characteristic, if not to the Divine authorship of the Bible?

2. The history of the Bible is in marked contrast with that of all other books in its *universality.* For make of it what one will, the Bible is the one and only *World Book.* There is not another, nor has there ever been.

The great majority of books circulate only among the people and in the language of their origin. How different is the case with the Bible! Here is a Book which ignores all distinctions of nationality, locality, and language. Who ever heard of such a thing?

If Moses turned aside to see the great sight of a bush which burned yet was not consumed, how much more should men in our day stop and marvel at this wonderful Book, which makes itself as much "at home" in one country as another! For the people to whom the Bible first came have long since ceased to be a nation; and the scattered survivors of that nation are of all people the bitterest enemies of the Bible and of the Christ of the Bible.

Furthermore, the languages in which it was written have been "dead" for many centuries. Yet after fifteen centuries of time, the written word had a resurrection as truly miraculous as that of the Incarnate Word. It emerged from the tomb of the "dark ages," it laid aside the grave clothes of the dead languages, and sprang to life, not in one tongue, or a

score, but in hundreds. There never was a greater marvel than this.

How can any one *reasonably* explain the amazing fact that whereas books in general, which were written in languages now "dead," have at the present time no circulation at all (disregarding, of course, the classics which are printed for academic uses) this one Book, which so far outstrips all others in circulation that there is none even to be compared to it, is *a translation from languages long since dead?*

That this Book is of different origin from other books, that its source is not human but Divine, is a sufficient and hence a *rational* explanation. And if that explanation be rejected, what can be substituted for it? I have never heard of any other.

3. I call attention to the further fact that, just as the Bible recognizes no distinctions of race or language, even so it disregards all other differences between the children of men. For the Bible is "no respecter of persons;" and its doctrine is ideally democratic, in that while it places governmental authority in the hand of God, not in the hands of men, it puts all men on precisely the same level.

This kind of universality characterizes no other book; and its evidential value is so great that it deeply impressed the giant intellect of Napoleon Bonaparte. I am not able to assert (though I hope it may prove to be the case) that that remarkable man turned to the Lord in his last days, and found peace with God through trusting in Jesus Christ.

But we are at present considering the Bible from a purely rationalistic standpoint; and hence, for our purposes, the great Napoleon is a most important witness; since all will admit that he was as remarkable for the calibre and acuteness of his intellect, as for his unrivalled military genius. It is recorded by his biographer that, in his last days on St. Helena, he turned his master mind to the great problems of man and the universe; and among the last of his sayings that have been preserved, are the following observations, which are very much to the point:

"Truth should embrace the universe. Such is christianity—the only religion which destroys sectional prejudice, the only one which assigns to all men without distinction, for their true country the bosom of the Creator. Christ proved Himself to be the Son of the Eternal by His disregard of time. All His doctrines signify one and the same thing—eternity. . . .

"What a proof of the Divinity of Christ! With an empire so absolute He has but one single aim, the spiritual welfare of individuals, the purity of conscience, their union with that which is true, the holiness of the soul."

In accepting these undeniable facts as "proof," Napoleon was but making a proper use of his human reason. And what was *proof* to him, cannot be contrary to the reason of any man.

IV.

The Bible proves itself to be Divine by its superhuman Vitality. This characteristic of vitality is one of the clearest evidences of the Divine origin of the Bible.

The expressions, "word of life," and "living word," applied to the Bible, are found in the Bible itself. And can it be denied, or even questioned, that the Bible exhibits today, as it has in days past, the vigor and potency of a *life* with which no human author could possibly endow the creation of his brain?

Were the Bible a human book, it would be *mortal* like other books and their authors. But in this respect the Bible presents characteristics that are just the reverse of all other books. Instead of withering and dying, it lives on and on, with an inextinguishable life; never diminishing, but ever increasing in vigor and fruitfulness; insomuch that, even in these days of intense activity, and of fierce competition in every department of human affairs, it specially manifests its supernatural vitality, flourishing more and more, multiplying itself as never before, extending its unique influence to the remotest part of the world, and so far outstripping all other books in the number of copies in use as to be, in the matter of circulation, in a class by itself.

The Bible is being read today, or important parts of it, in about eight hundred different languages and dialects. This is a fact of common knowledge. It is a fact that distinguishes the Bible from every other book. In the assumption that the Bible is of Divine origin we have a *rational* explanation of this fact. Is there any other explanation that will account for it? I have not heard of another.

But again, the full probative force of this quality which the Bible alone possesses (its inextinguishable vitality) is not realized until it is viewed in the light of another well known fact; namely, that the Bible alone among the books of the world has ever been opposed by enemies, strong, numerous and determined, enemies who have sought by every possible means, even at times resorting to physical tor-

ture and death, to blot it out of existence. The very fact that the Bible has ever been hated with a relentless and murderous hatred, and has made enemies among the intellectual and high born ones of every generation, is proof enough in itself that it has something about it which distinguishes it in a radical way from all other books.

Why, then, do men of learning and influence hate the Bible as they hate no other book? and attack it as they attack no other? Why is the Bible, and the question of its authorship, the center and cause at this very hour of a raging conflict such as no other book ever provoked?

The explanation is found in what the Bible states as to the condition by nature of all mankind, the statement being such as to give the extremest offence to the natural pride of man and therefore to arouse the strongest resentment in those who have attained positions of eminence in the world, or who think for any reason that they have wherein to glory in themselves. For the Bible puts all men, without distinction, and without exception, in the class of the guilty and condemned. It stops every mouth, and brings in all the world as "guilty before God." No man, therefore, can get the benefits the Bible offers, or be in accord with it, *until he first accepts its judgment upon himself.*

Therefore, I adduce as conclusive proof of the Divine authorship of the Bible these two facts: *First,* that it makes bitter enemies wherever it goes, and especially among the great ones of the earth; and *second,* that it nevertheless lives on and prevails by its own inherent vitality in spite of all that its powerful enemies are able to do.

2. In this connection let me call attention briefly to the *perennial freshness* of the Bible. To those who have received it "not as the word of man, but as it is in truth, the Word of God" (1 Th. 2:13) it never runs "dry," never becomes stale, never loses its power to refresh and revive.

Here again is a marked contrast to that which pertains to all human books; for they, like their authors, quickly lose their freshness. Of all the books in the world, the Bible is the only one that has preserved, and through centuries of time, the dew of its youth. Still in our distant day the statement of Deuteronomy 32:2 holds good: "My doctrine shall drop as the rain, My speech shall distil as the dew."

How can the true rationalist account for that remarkable fact?—*P. M.*

The Supreme Test

IN the early part of July last, when the then approaching "Scopes trial" at Dayton, Tenn. (the famouse "evolution case"), was engrossing public attention, a letter appeared in the "correspondents" column in the *Chicago Tribune,* in which the writer (Flint Hickory, of Elgin, Ill.,) uttered a strong protest against the doctrine of evolution and expressed his sentiments concerning those who would make it a part of the teaching of our schools.

There was nothing noteworthy in that part of the letter; but the concluding paragraph is well worth quoting, and is particularly pertinent in view of the sudden death of Mr. Bryan, so soon after the trial. This is the paragraph:

"I venture to assert that there is not one evolutionist out of a million who would refuse to swap death beds with William Jennings Bryan."

Here indeed is the real test of the doctrine. No evolutionist on his death bed ever did, or ever will, call for *"The Origin of Species."* Then, if they call for anything to serve as a rod and a staff, it will be in the words of Sir Walter Scott, "Bring me *the Book."* No need to ask, "What book?" It is that very Book which the evolutionist and the modernist are doing their best at this very time to discredit.—*P. M.*

Captain Wells, "The Soldier Evangelist"

Captain Frank M. Wells, "the Soldier Evangeist," National Military Home, Leavenworth, Kansas, has recently closed his 378th revival meeting. This meeting was held at Carl Junction, Mo., and was the twenty-fifth meeting in that state. The meeting continued three weeks, two services being held each week day, and three on Sunday. Large crowds were in attendance and the people came from all parts of the country, and some from towns in eastern Kansas.

Captain Wells has a good singer and soloist to aid him in doing the Lord's work. They preach and sing the Gospel, and nothing else.

They conduct single or co-operative church meetings, and their engagements run from two to six weeks. They are independent evangelists, working without salary, depending on the people to whom they preach for their remuneration. They will work with any church that believes the Bible to be the Word of God, and wishes to see sinners saved from sin to a life hid with Christ in God. 2 Chron. 7:14 is the "slogan" for their meetings.

Notes and Comments

A TRUE Christian experience does not come down haphazard out of the blue. No; it comes regularly in the divinely appointed way — through the Word of God. It is neither extra-Biblical nor anti-Biblical. It is Biblical. The Scriptures make three correlative statements regarding the new birth: "Born of the Spirit" (John 3:5), "born of God" (John 1:13), and "born by the Word of God" (1 Pet. 1:23). All three statements are true. With this agrees the saying of Paul: "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). The claim that experience comes in an extra-Biblical way, without the mediation of the Word of God, leads to three serious errors: false mysticism, fanaticism, and the errant and erratic movement known today as Modernism.

Says the holy Book, "Fret not thyself because of evil doers." Surely that is needed advice today. In view of the wickedness of the world, it is all too easy for the earnest man to fret and worry. But that is both wrong and wearing. Let us pray earnestly, and do what we can to make the world better, and then let us not worry over the task and condition. God will not permit sin and error to prevail, but will finally cause truth and righteousness to triumph.

There is a deep and also helpful truth in one of Paul's rather enigmatical statements (1 Cor. 3:11-15), where he speaks of the only foundation, which is Jesus Christ. Then he proceeds to develop the idea of the kind of material and superstructure to be built upon that foundation, saying, "Let every man take heed how he buildeth thereon." Then follows this remarkable statement: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." What is the meaning? Obviously if a man is on the true foundation, Jesus Christ, he himself cannot be lost, because of his standing where the fire of destruction cannot reach him, for the foundation cannot be moved or destroyed. He may hold some errors, providing they do not affect his position on the foundation, and yet he will be saved. He may even do a rather poor work—build "wood, hay, stubble"—which will be burned up; still he himself, abiding on the true foundation, shall be saved, "so as by fire."

The Scriptural passage just cited is very significant. It shows that the primary and paramount matter is the foundation, namely, accepting Jesus Christ as Lord and Saviour. That means salvation. It also means that men are saved solely by grace through faith in Christ; that they are not saved by their own righteousness or the deeds of the law. Thus it is a comfort to know how simple are the terms of salvation. Yet the text gives no encouragement for careless living and building. No man wants to see his work pass away; to see his building of a life-time go up in smoke and down in ashes. Therefore, if he builds a superstructure of wood, hay and stubble, it shall be burned up, and "he shall suffer loss," and, shall barely escape the fire with his own life. How much better it is to build of gold, silver, precious stones, which will endure the ordeal of God's judgment fire, and thereby give to the builder on the true foundation "an abundant salvation"!

We thank God for some sturdy words from our good friend, *The Lutheran,* in a recent issue: "What we do want in this day of spineless, creedless theology and preaching is men who can say with positiveness which admits of no doubt, 'I know, I believe'—men whose faith has grown out of an experience that has put the gospel to a full test in their own hearts and lives—men who would rather be pilloried by a fickle and unbelieving age as narrow-minded and out of touch with the times than be guilty of putting question-marks behind much that Jesus stressed as necessary to salvation. The people have a right to expect a preacher to have a message that has back of it a 'Thus saith the Lord.' "

The same editor has some good things to say about Lutheran seminaries and the young men who have recently graduated from them: "We welcome these new accessions, and bid them a hearty Godspeed in this greatest of all callings which they have chosen. They come

from seminaries where a definite, positive faith has been taught, without any 'ifs' or 'buts' or 'perhapses.' While they have not been hindered from acquainting themselves with questions and problems that have unsettled the minds of many in some other institutions, they have been saved from making shipwreck of their faith by positive teaching and by a more or less greater familiarity with the background of the faith which they are called upon to preach."

Then our editor refers to young men who may enter the seminaries with many doubts and questions in their minds on account of the controversies now so rife in the church, and adds: "But we believe it can be truly said of our seminaries that every effort is made to plant the feet of such on terra firma, and that the effort to ground them in a positive faith, with perhaps an exception here and there, succeeds. Our young men, as a rule, come out of our seminaries with positive convictions, and can say with Paul, 'I know whom I have believed.'"

Another minister has gone astray. This time he is a Lutheran pastor in Oklahoma City. He comes out boldly for evolution, and must therefore believe that he has descended from a primate stock. And it is the same old story which we have reiterated over and over again in this journal. Having become enamored with evolution, he proceeds forthwith to criticise and mutilate the Bible. He says there are scientific errors in the first chapter of the Bible and that Genesis 1 and 2 contradict each other; therefore the Bible cannot be fully inspired. Does anybody know *one,* just *one,* devotee of evolution who does not shred the Bible to suit his theory? If he does, we should like to have his name and address.

But is the first chapter of Genesis unscientific in saying that the sun, moon and stars appeared on the fourth day? No one can prove that it is. Many scientists have held that the light spoken of before the fourth day (Gen. 1:3-5) was cosmical light, or light from some unknown source, in which the early vegetation flourished, until the sun had sufficiently developed to become incandescent and therefore intensely luminous, and until the atmosphere of our planet had been sufficiently clarified to permit his light and that of the moon and stars to shine clearly upon the earth. If that is so, no man has a right to say that the Bible is in error. The very fact that days and nights are mentioned before the appearance of the sun and moon goes to prove that they were constituted and succeeded each other by another regime until the heavenly bodies, as they are now known, were ready "to rule over the day and over the night, and to divide the light from the darkness." In addition, no scientist can go back to those primordial, pre-historic eras and tell us just what took place. Even the so-called nebular hypothesis, once all the fashion, has now fallen into desuetude.

And why do liberalistic preachers continue to proclaim that Genesis 1 and 2 contain discrepant accounts of the creation? We hold that these accounts are *not* contradictory; they are complementary. The first chapter gives a general account of the whole creation, with a concise statement of the creation of man and woman in the divine image. The second chapter does not give an account of the creation in general, but goes back and supplies a number of necessary details, namely, how God brought man and woman into being and how He prepared the garden of Eden for their habitat. We repeat, the two chapters are complementary. If we did not have the second chapter, we would not know how the bodies of our first parents were fashioned. If we did not have the first chapter, we would not know that their souls or minds were created in the divine similitude. The first chapter tells about the order in which organic forms were brought into existence; the second chapter informs us more specifically about their relation to man and about man's primitive environment. It is all beautiful and consistent—and scientific.

A great ado is made by Modernists and infidels over the few persecutions that scientists have suffered at the hands of the Roman Catholic Church in the middle ages. How few scientists have ever been persecuted! Mention Galileo and Bruno, and you have about exhausted the list; and, moreover, Dr. Louis T. More tells us that even Bruno was not a real scientist, but a violent defamer of Christianity. But the said accusers never go back to the early days of pure Biblical Christianity when thousands of Christians were put to death and suffered unspeakable torture at the hands of the unbelieving Romans. In proof of our statement, we quote from Professor Charles M. Jacobs' recently issued book, "The Story of the Church" (p. 29). Speaking of the persecutions under the Emperor Diocletian, he says: "All church property was con-

fiscated, the imperial officials were ordered to search for copies of the Christian Scriptures and to destroy them, all clergymen were ordered imprisoned, and refusal to worship according to the imperial law was adjudged high treason, punishable with death. The next ten years were a veritable reign of terror for the Christians in Asia Minor, Syria, Egypt, and parts of Italy. This was 'the great persecution,' and the number of martyrs which it produced was greater than that of all the men who had died for the faith of Jesus Christ from the beginning of the year 300. In the midst of it Diocletian himself resigned his office, but the persecution went on as terrible as while he was on the throne." Compare this general slaughter of Christians by unbelievers and pagans with the two or three scientists who have had to suffer for their convictions.

It is interesting to note some of the apostle Paul's exhortations. Here is a significant one in 2 Tim. 3:14,15: "But continue thou in the things which thou hast learned, and has been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Paul did not advise Timothy to run after new things, and change his view with every changing current and fashion, but exhorted him to be steadfast, to continue in the things which he had learned. This admonition gives no encouragement to the many heretical apostasies of the day, but rather the reverse. Then the apostle points out definitely the things in which Timothy was to continue, for he refers to the Holy Scriptures, which were the books of the Old Testament as we have them today. Paul was evidently a staunch conservative.

In another notable passage Paul shows himself conservative (2 Tim. 1:13): "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Worth noting is the fact that he stresses "the *form* of sound words"; not merely the sound words, but the "form" of them. Paul was a grammarian and a rhetorician. He knew that the *form* of any statement is important. If a writer or speaker does not use the correct forms of language, he is a poor linguist; he has not mastered his grammar and rhetoric; therefore he will either be misunderstood or will not be understood at all. So it is no sign of mastery to use ambiguous speech, nor is it a mark of depth to scoff at thought forms or special phrasings. In the interest of accuracy, let us heed Paul's wise counsel, and "hold fast the form of sound words."

When our great and good apostle declared (2 Tim. 3:16), "All Scripture is God-breathed," he did not stop there. He went on to say that "all Scripture" is profitable for doctrine, for reproof, for correction, etc. This is most significant. It means that all parts of the Sacred Writings have their value. They may not all be of equal value, but all parts are there for some divine purpose, or they would not have been included in the canon. Even the small details, which at first may seem to be unimportant, have their use in teaching us that God is concerned with the smaller circumstances of life. Nothing that occurs in our experiences is beyond His notice. This will help to explain the minutiæ in the giving of the Levitical law and in the long lists in the genealogical tables. If God knows every sparrow's fall, he knows all the minutiæ of human life; and He cares. Such a God we can trust and love. A God who did not or could not watch over the details of His universe and of His rational creatures' experiences could not be absolutely trusted.

The dignity and poise of some of the propounders of evolution is truly amazing. Note what Henry Fairfield Osborn has to say in the June *Forum* about William Jennings Bryan: "If all the evidence for the truth were piled as high as Ossa upon Pelion; if proof were heaped upon proof, the truth would not prevail with him, because all the natural avenues of the truth are tightly closed." Our reaction to such language is that its user proves, by that very token, that he is in no frame of mind to pass a calm judgment on any subject that may stir his feelings. What is the sense, anyway, in anyone treating his opponents in so ungracious a way?

Sometimes it is flatly and even indignantly denied that Darwin held to the monkey or ape origin of man. But Darwin's own words ought to be convincing. We quote directly from his "Descent of Man" (sec. ed., Chap. VI, pp. 220,221): "The Simiadæ then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period of time, Man, the wonder and glory of the Universe, proceeded." If that is not first-hand testimony, it would be hard to find any. If Darwin said

something else at some other time, then he contradicted himself; which, if it were the case, would show how uncertain he was in his own mind regarding man's genesis.

But why do the evolutionists protest so vigorously against being looked upon as the scions of any of the present-day monkeys and apes? Are they ashamed of their supposed ancestry? Let us hear one of the popes of evolution on this subject — Edwin Grant Conklin—who says: "Monkeys, apes and men have descended from some common but extinct ancestor. Existing apes and monkeys are collateral relatives of man, but not his ancestors; his cousins, but not his parents" ("Evolution and the Bible," pp. 12,13). He even goes to the trouble of printing the first of these sentences in italics. Well, then, if men and monkeys were evolved from the same stock, namely, the primates, man's remote ancestors were animals still further down the scale than are the monkeys and apes of today. So a self-respecting man would almost rather greet the present-day simians as his forebears than to accept the new theory of the evolutionists. But then, thank God, one need not choose either dilemma; one may know from the Bible that one's progenitors were directly created in the divine similitude.

It is to be feared that Dr. Conklin is not up to date even in his information on Darwin. In a recent article in the New York *World* he cites Darwin as saying that life was "originally breathed by the Creator into a few forms or one," etc. Yes, that is what Darwin wrote in his "Origin of Species," which was published in 1859. Darwin himself confesses that he was a theist when he published that book. But as time went on, his conviction of God grew weaker: he says "very gradually, with many fluctuations." Then he concludes with these pathetic words: "I cannot pretend to throw the least light on such abstruse problems"—the problems of God and creation. "The mystery of the beginning of all things is insoluble by us; and I, for one, must be content to remain an agnostic." Our quotation is taken from "The Life and Letters of Charles Darwin," edited by his son, Francis Darwin, a work published in 1887 (Vol. I, p. 282). The son quotes verbatim from his father. In the present debate antiquated quotations count *nil*.

The true Christian never boasts of his great learning. He remembers what the Bible says on this point: "Be not wise in your own conceit" (Rom. 12:16); "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Prov. 26:12); "For I say, through the grace of God given unto me, to every man that is among you, not to think more highly of himself than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith" (Rom. 12:3). This last citation is a beautiful way of saying, Let every man make a correct estimate of himself, not too high, neither too low.

Of course, the Christian believes in scholarship. Yet he recognizes the fact that scholarship is only a relative term. One man may know more, another less, but no man knows a great deal. What he does know is only a small fraction of what he does not know. It should be remembered, too, that there are different kinds of knowledge, some kinds are important, others that are hardly worth while. A welter of unrelated facts in the mind is of little use. A mass of facts that have no important relation to life and destiny may well be met with the question, *Cui bono?* We once heard a facetious remark on a man who had a great promiscuity of supposed knowledge in his head. It was put in a colloquial phrase: "Yes, Mr. So-and-so knows a lot; the only trouble is he knows so many things that ain't so!" This almost reminds one of what the apostle says of certain persons who are "ever learning, and never able to come to a knowledge of the truth" (2 Tim. 3:7).

We are not scared. Nor are we going to raise the cry of persecution. We have become so nauseated by the evolutionists and modernists for constantly playing the martyr act, that we would prefer to do the very opposite. But really, the advocates of evolution have grown so wrathful of late, so ferocious, so vituperative because they have been opposed in teaching their hypothesis, and have shown such a terrific temper, fairly grinding their teeth with rage, that we begin to wonder what they might do if they should ever gain the upper hand. One wonders whether they might not inaugurate another "reign of terror," as the infidels and atheists did in the time of the French revolution, when it is said by Bishop Horne that the River Loire ran red with the blood of martyred believers in religion. You will find his description of those terrible times, when the guilotine was so freely used, in his monumental work, "Introduction to the Literature of the Old and New Testament,"

Vol. I. We confess that when, in our youth, we read the narrative, we were afraid, and have wondered ever since what might happen if unregenerate human nature in the form of infidelity should gain control of our country. We are inclined to think that the old pagan persecutions of the early Christians might be repeated.

As was pointed out in a previous number of this journal, the infidels of the western camps persecuted our good friend, Rev. George W. McPherson, and even threatened his life more than once. They did this simply because he wanted to live a truly Christian life among them, and would not join in their drinking, swearing and other forms of wicked rowdyism. One infidel ruffian even came into young Mr. McPherson's cabin, and when he saw him reading the Bible, peremptorily ordered him to stop reading it, with the threat that, if he did not do so, he would thrash him. When McPherson refused to lay his Bible aside, the infidel actually assaulted him, and of course would have abused him shamefully, had not Mr. McPherson defended himself, and proved more than a match for his enemy, who finally had to cry enough. Then McPherson permitted him to arise, shook hands with him, told him he loved him, would pray for his conversion, and hoped he would some day meet him in heaven. Does not this incident indicate what infidels would do if they could have their own way? And the present wrathful and bitter spirit of the evolutionists warns us that they might go to the same lengths. In no conflict with which we have ever been connected have we witnessed a more ferocious temper. It would seem, too, that belief in the animal ancestry of man may afford a further incentive for making war on Christians with the idea that the fittest ought to survive.

At all events, many of the exponents of evolution are dealing in abuse, and are using language that displays the very reverse of scientific poise and dignity. Are they not willing to argue the mooted questions on their merits? Is it becoming to call opponents bad names? People of crude natures deal in such invectives, but surely people of scholarship, refinement, and scientific culture ought not to do so.

This time it is Dr. Lynn Harold Hough, pastor of the Central Methodist Church, Detroit, Mich., who has broken loose in favor of evolution. Of course, he has long been known as a liberalist, but some of us thought he was not quite so "far gone" as are some of his confreres. Nevertheless, he is "sold" on evolution. He preached it recently in his pulpit and broadcasted it on the radio. What is his contention? Oh, the old one—"all educated people believe in evolution nowadays." It beats all about the claims of the "intelligensia." They claim everything. They seem to be naively unaware of the egotism and pedantry of which they are guilty when they declare that "all intelligent people believe in evolution." That is to say, *"We* believe in evolution; therefore *we* belong to the highly intelligent class." We are minded to compose a new college yell for the use of the evolutionist—not copyrighted. It might run like this: "What the matter with the evolutionist?" "He's all right!" "Who's all right?" "The evolutionist!" "Who says so?" "Everybody!" "Who's everybody?" "The evolutionist!"

But Dr. Hough not only avers that the whole "intelligensia" (of course, including himself) hold to the theory of their animal ancestry, but he turns on the Bible, *a la* the evolutionist's *semper,* and criticises it because, as he says, it teaches the Ptolemaic system of astronomy. The very fact that the evolutionists invariably begin to pick at the Bible proves that they themselves know that their theory is contrary to Biblical teaching. Yes, they know it, and they bear witness to it in many of their utterances. But we will not assent to their criticisms of the Bible. We agree with a stalwart Lutheran minister who has ably answered Dr. Hough, and who says of the Bible: "It teaches and attempts to teach no system of astronomy. There are passages which might just as easily be used to support the later Copernican system of astronomy, but we would not pervert them to make it appear so." We might even go further, and say that the first verse of the Bible, mentioning "the heavens" first, then "the earth," would seem to point to some idea of the Copernican view. No one would claim that Moses, who undoubtedly wrote or compiled Genesis, understood the Copernican system; but surely the Holy Spirit, who guided him, knew precisely how to formulate the language so that it would not contradict any scientific discoveries that might subsequently be made.

It is very easy to say "everybody." We know people who themselves say something, find a few people who agree with them, then

straightway proclaim, "Everybody says so." Perhaps they have not spoken to a dozen people, and yet they say "everybody." Usually what that word means is, "We, Us and Co." That means the people who believe just as we do. So the evolutionists today, although they have not taken any kind of a census, loudly proclaim that "everybody believes in evolution"—at least, everybody who is intelligent enough to count. Now we know absolutely that this sweeping claim is not true; for the writer meets many, many people as he goes about over the country—and intelligent people, too—who declare outright that they do not believe their ancestors were brutes, but that they were rational human beings, directly created in the divine image. Thus, on the face of it, the claim for "everybody" is proven to be wrong.

It is not that all evolutionists are materialists, for some of the leading ones profess to have some sort of a belief in a God of some sort. Among these are Osborn, Conklin, Kellogg and J. Arthur Thompson. However, when we come to examine their ideas, they certainly believe in a rather pale kind of a God. He is surely far from the clear, definite personal Being known in Christian theism. Hence no theory of evolution that is advocated agrees with the Biblical conception of God. The tendency of evolution seems either to blur or to blot out entirely the doctrine of God. We cite a couple of examples. Dr. Erwin Erdman, of Columbia University, a leading evolutionist, says: "Man is a mere incident. Immortality is sheer illusion. There is practically no evidence for the existence of God." Another outspoken evolutionist is Dr. John Watson, of Johns Hopkins University, who says: "Such things as the soul, conscience, God, and immortality are merely mistakes of the older psychology." Thus we see the tendency of the evolutionary theory.

"Line upon line, precept upon precept!" What has been said in the preceding paragraph receives another confirmation. On June 13th and 14th a debate on evolution took place in San Francisco, Cal., between Maynard Shipley on the evolution side, and Francis D. Nichol and Alonzo L. Baker on the anti-evolution side. Mr. Shipley is the president of the Science League of America, which is organized to promote the teaching of evolution in state schools and to oppose the teaching of the Biblical doctrine of creation. This double debate has just been issued in a book brought out by the Pacific Press Publishing Association, Mountain View, Cal., and may be bought for $1. What do we find right at the beginning of Mr. Shipley's argument? Here it is in all its atheistic baldness (p. 11): "There are absolutely no grounds for assuming that the primordial substance of the earth was ever created out of nothing. The earth is what it is as the result of the gathering of cosmic dust and meteoric particles 'into one place,' as a consequence of gravitational and mechanical forces. Chemical transformations occurred from the beginning of the earth's career, and are now in progress." This is the view of the president of the said league, and it is purely atheistic. How do David Starr Jordan and Luther Burbank like the company into which they have put themselves by joining the said league?

Note the scoffing and caricaturing method of Mr. Shipley. On page 13 he says that things came about by evolution "instead of having been separately created by magic." A little further on he again uses the expression, "created by magic." A man who accuses Christian people of holding the doctrine of creation "by magic" proves himself, by that very fact, unfit to discuss any important question intelligently. No Christian anti-evolutionist maintains such a doctrine, and never did. He holds that the primordial material was created by an act of God—a personal, all-wise, all powerful and benevolent Being, who is the Ultimate Reality and intelligent Source of all finite things. Therefore this president of the Science League grossly and egregiously misrepresents his opponents, and whether it is done purposely or ignorantly, he thereby proves his unfitness for his position.

Of course, Maynard Shipley does no "guessing." With him evolution is all fixed and pat. He "knows" that "a certain species of fringe-finned ganoid of the Devonian Period" decided, millions on millions of years ago, to get out of the water and develop into a land animal, with feet, legs and lungs. His "fringed finns," which he continued to use in struggling laboriously on the land through unnumbered ages, finally evolved into legs. When did all this take place? Within the period of human historical records? No; this process "carries us back some thirty million years." And it is all settled—the evolutionist "knows" just what happened to the ganoid thirty million years ago! No "guessing" about that—none! When Christian people, with the help of the Bible, try to go back six to ten

thousand years, and say what happened then, they are mossbacks and know-nothings. But for the evolutionists to go back thirty million years, and say precisely what a little fish was doing—ah! that is different—that *is bona fide* science!

THE ARENA

The Reasoning of an Evolutionist—Is It Valid and Convincing?

By Professor Leander S. Keyser, D.D., Springfield, Ohio

A FULL-PAGE article, reporting the most recent arguments for evolution by Professor Edwin Grant Conklin, of Princeton University, appeared in a recent Sunday issue of the New York *World*. It repeats much of what Dr. Conklin has already said in his other writings, so that most of it sounds very familiar. The stock arguments upon which the theory of evolution is based are here reiterated. As we have so often dealt with them in this journal, we will not burden its pages with further refutation. Our purpose will be to point out the fatal character of some of Dr. Conklin's concessions and the weakness of his reasoning on several vital points.

As long as a view remains in the hypothetical state, we maintain that it cannot rightly be called science, which means "verified knowledge." Therefore it cannot be imposed upon any one by mere assertions, no matter how high and famous the names of its protagonists. There may be some data that seem to indicate that the theory is correct, but there is always a large remaining body of facts that do not perfectly comport with it and therefore surround it with uncertainty.

So it is with the evolution theory. There are certain data that seem to be convincing to minds of a certain type, minds that can be rather easily swayed in naturalistic directions, but which fail to convince minds that are more careful in making generalizations and drawing conclusions; and therefore, as long as there is no actual demonstration of abiogenesis or the transformation of species by natural forces and according to natural laws, evolution must remain a hypothesis, and cannot be put down as real science. What alone would lift it out of the realm of hypothesis? The actual proof in nature of spontaneous generation or the transmutation of species.

At this point Dr. Conklin betrays his lack of sound reasoning and scientific precision. He says (we quote him *verbatim*):

"The opponents of evolution make much of the fact that it is only a theory or a hypothesis." Here we pause at a comma to observe that Dr. Conklin admits it to be a "fact" that evolution is "only a theory or a hypothesis." We take him at his word, for a man who claims to be a great leader in the scientific world ought to be able to express himself with the utmost precision. But if it is a "fact" that evolution is "only a theory or a hypothesis," then what moral and scientific right have professors in our tax-supported schools to teach it as if it were a demonstrated truth of science?

Our author continues: "But in this respect evolution does not differ from other great generalizations of science. The evidences for the major transformations in the evolution of man are not personal demonstrations, since they do not fall within the life time of a single individual; but they are of the same sort of evidence as those for mountain building, stream erosion, glacial action, or any other secular change."

But, taking our evolutionist's own illustrations, can any scientist assert with positive certainty just how the mountains were formed or whether there really was a glacial age? Does not Dr. Conklin know that there are scientists today who do not believe in the theory of "glacial action," to account for the phenomena heretofore attributed to it? Therefore these matters ought to be taught as more or less probable theories, not as demonstrated facts. Suppose we make perfectly plain the difference between fact and theory. A fertilized egg, under proper conditions of incubation, will bring forth a chick. Here is a fact that no one can deny. But that the aforesaid egg is the product of a long-drawn, age-consuming evolution from a primordial cell, called

a protozoan or an amœba — that is only a theory or an hypothesis! No one has ever proved it; perhaps no one ever can prove it. And, indeed, the well-known fact that all eggs today reproduce after their kind in nature's realm seems to be almost a crushing argument against the evolution of species. Thus our evolutionist's reasoning is not sound.

At this point Dr. Conklin issues a challenge: "Those who urge as an objection to evolution that it is only a theory neglect to say that their own views as to the origin of man can be dignified by no higher title."

But that is the argument of the infidel. It ought not to be employed by one like Dr. Conklin, who does not want to be put into the infidel class. If the Bible is God's holy Word, then the doctrine of man's direct creation in the divine image (Gen. 1:26,27) is not a mere human "view," or opinion, or theory, but a fact. Of course, if a man is an outright infidel, the argument would be different; and we would have to try to prove to him that the converted believer has had an experience of the truth of the Bible, and therefore his attitude toward it is not that of mere opinion or theory, but of assurance of truth from God Himself. Christians accept the Bible because they have been converted, not because they have formed mere intellectual concepts by logical processes. So we hold that for a Christian the doctrine of creation as set forth in Genesis 1 and 2 is not a matter of hypothesis, but of experience. Thus it is placed upon an empirical basis. Perhaps this statement will not impress the men who can believe nothing that is not palpable to the senses; nevertheless, it is a statement of truth, demonstrable in the psychological realm through the spiritual faculty.

Our scientist repeats the challenge that "uncertainty among scientists as to the causes of evolution" does not cast doubt upon its truth. These causes are complex, he avers, and "have not yet been fully discovered." But, he adds, the same may be said about "gravitation, light, electricity, chemical affinity, life, or any other natural phenomenon."

But here again is a case of limping logic. First, we do not ask the evolutionist to point out the *causes* of evolution, but the *fact* of it. If he could give clear, concrete instances of spontaneous generation and transformism in species, we would accept the fact, whether it was produced by natural selection, genetic change, mutation, or any other way, or even in an utterly unknown way. A hundred times a day we can, if we will, prove the facts of gravitation, electricity, etc.; and we accept the facts, although the causes are not understood. You see, it is facts, not mere theories and speculative inferences, that Christian people want, thereby proving that they have the genuine scientific temper. Yet Conklin speaks *ex cathedra* in this style: "The fact of evolution is no longer a question among men of science." Thus he outdogmatizes the dogmatists whom he condemns and derides for their dogmatism. More than that, he commits the logical fallacy of begging the question when he speaks of "the *fact* of evolution," for that is the very question at issue in the present debate.

The proponent of evolution plunges somewhat into philosophy and theology. He says rightly that science—he evidently means physical science—can never get back to the ultimate cause of things, and quotes Huxley to the same effect. He thinks that science assumes a "chain of cause and effect that stretches back *ad infinitum,* though, of course, this cannot be proven. . . This chain may end in a first cause, an uncaused cause. But if so, we may be sure that science will never be able to discover it, for it lies beyond the reach of finite experience. The ultimate origin of the universe is utterly inaccessible to science."

These *ipse dixits* are open to criticism. If that "chain stretches back *ad infinitum,*" it surely could not "end in a first cause." This is the fallacy of contradictory statements. To say that the First Cause "lies beyond the reach of finite knowledge and experience," is to call in question the testimony of millions of Christian people who have found God as the loving, gracious, pardoning God, and have thus been forever cured of their agnosticism.

The Bible also teaches on almost every page that God has made Himself known to the children of men. Christ said, "And this is life eternal, that men may know Thee (God), and Him whom Thou has sent into the world." "God hath not left Himself without a witness in any nation." Do the doctrines of evolution and the Bible agree?

Listen to this: "So far as we know or can conclude from present evidence, mechanism, law and order are universal, and have been so from all eternity." It takes an evolutionist, not a theologian, to say what has taken place "from all eternity." If Dr. Conklin's language may be interpreted in its literal sense—and that is the only honest way—the material world must be eternal; therefore it

was never created, and that leads to the atheistic position. Yet afterward he seems to disclaim atheism. Our only conclusion is, therefore, that he contradicts himself, for which reason he is not a safe leader of thought.

An alternative is set before the reader by our sponsor of evolution. It proves that he himself is not sure as to the doctrine of God, which is "the first doctrine of religion." We shall quote him to show the uncertain state of his mind on the primary and most vital question of the human mind—the existence and character of God:

"If the universe is finite and had a beginning" (he previously said that the present order of the solar system has existed "from all eternity"), "there must have been a first cause, which was itself uncaused. But if the universe is really eternal, nature and natural law are eternal. Which of these two conceptions is correct can never be known by finite minds, for the problem lies beyond the reach of human knowledge."

This is a remarkable statement for a professedly Christian scientist to make. Surely the Holy Scriptures teach with perfect clarity that "God created the heavens and the earth." Therefore the system of physical nature cannot be eternal. The Bible does not give an option between the two systems proffered by Dr. Conklin. The Bible and Conklin, therefore, do not agree.

Here is more: "But either view is consistent with belief in a God. In the former case the Supreme Being, the great first cause that organized and started the universe and established natural laws, is beyond and above nature; He is 'the great Exception,' the one supernatural Being in all the universe."

That is well said; it is the true doctrine, and is the clear teaching of the Bible. If Dr. Conklin is a real Christian believer, he ought to stand firmly for that doctrine. But, sad to say, he does not; he wavers, hesitates, is not sure; but he continues thus: "In the second case God is in nature, the reason in all natural, the purpose, in all natural processes, the supreme Mind and Will of the universe."

This is such a mixture of theism and pantheism that it must be called a hybrid, religiously sterile. It is also metaphysically impossible, because, if nature is eternal, there can be no God, for there cannot be *two* eternal and absolute entities. If there were, or if there could be, there could be no *supreme* Mind and Will, because, nature being eternal, would limit and modify God. Besides, this second alternative which Dr. Conklin offers for our acceptance is utterly contrary to the Bible, which teaches explicitly, over against all other world-views, that God created the realm of nature. Ought a speculative theory to be taught in our tax-supported schools that positively undermines the teaching of the Holy Scripture, destroys its very foundation, and thus offends and distresses millions of this country's most loyal and patriotic citizens?

But Professor Conklin suddenly flits to another subject. He says that evolution requires infinite power and wisdom to carry out its processes just as special creation would; that it is even a greater manifestation of omnipotence, omniscience and omnipresence in the infinite Being than is the doctrine of creation. Here again is a logical contradiction, for if either evolution or creation would require "infinite" wisdom and power to effect its results, then one could not be a greater manifestation than the other, for infinites cannot be unequal. Are men who commit such hiatuses of thought qualified to be safe leaders of the people? Without raising the question of infinity, however, we cannot see why God would spend millions of years in evolving man through worms, reptiles and wild beasts of the jungle when He might have created him outright in a brief time as a rational, sentient, moral and spiritual being, at once capable of holding fellowship with Himself. A certain factory is said to turn out a finished automobile every five minutes. Suppose it had to spend a month or a year in manufacturing just one machine! Which case would show the greater wisdom and skill? Besides, there springs the question, Why would God *want* to bring a rational being up through the tedious, long-drawn process of evolution from a brutal ancestry?

It seems that human evolution "has halted either temporarily or permanently" — "has practically come to an end." So says Dr. Conklin. It is not likely that the human hand, eye and brain will become much more complex or perfect than at present. The human brain has not increased since the times of the Cro-Magnon race, some 20,000 years ago. Modern man is becoming so nervous that he is getting out of balance. While knowledge is certainly increasing, intellectual capacity evidently is not. We do not and cannot, it seems, produce Platos, Aristotles, Shakespeares, Newtons and Darwins today.

So our advocate declares. And yet evolution is regarded by him as the dominant law

of nature! And it must be taught as a fact in all our public schools, whether or no! And if you do not believe it, you are put down as "abysmally ignorant!" Above all, just when men might have begun to investigate it first-hand and scientifically, it suddenly halts, and resigns its autocratic position to the law of fixism! If everything is in a status of upward "urge," the evidence of it ought to be clear on every hand. Why is it that the Cro-Magnon race, murderous ruffians of 20,000 years ago, had as large brain-pans as the university professors of today possess, and much larger ones than the aboriginal Australians have in this very year of *anno domini?*

The case of Galileo and the church is once more revamped by Dr. Conklin. This one instance in which the church had to reverse its position on a scientific question is certainly being worked *ad nauseam* today. Apparently, however, the evolutionists seem to forget that all the scientists up to the time of Copernicus upheld the old Ptolemaic theory and had to acknowledge their error. They forget the many, many times that so-called scientists have been compelled to change their views. The formerly accepted nebular hypothesis has been practically given up. Darwin's explanations by means of natural and sexual selection have little vogue at present. Even the undulatory theory of light and the atomic theory of matter are being seriously questioned. In fact, the course of history is strewn with the wrecks of discarded scientific theories.

Over and over the evolutionists and modernists repeat that the Bible is not a scientific text-book; that it was not meant to teach science. And Professor Conklin parrots this allegation. We do not know that any one ever held or advanced the idea that the Bible was intended to be a text-book on science. The Bible was evidently meant to teach whatever it does teach. Its main purpose surely was to teach men what they could not discover by their own efforts. At places, as in Genesis 1 and 2, it touches on the domain of science, because the God who gave us the Bible is also the God of nature. Therefore, if it is God's special revelation, it ought to tell the truth when it speaks of the natural world. If it does not tell the truth about natural things, how can we believe it when it tells us about still higher things, namely, spiritual and eternal matters.

The old, worn saying, quoted by Conklin, "The Bible was given us to tell us how to go to heaven, and not how the heavens go," is a weak, childish and one-sided proverb, for every intelligent Christian knows that the Bible tells us many things besides "how to go to heaven." It tells us how to live and work and behave here on earth. It has "promise of the life that now is," as well as of "that which is to come." It recites much earthly history, and contains many practical proverbs for every-day life. It also tells us quite specifically about the origin of the universe, of life and species, of man, of sin, of the status of nature before and after sin's advent into the world, and of the divine method of restoring man and nature to their original status in accordance with God's nature and will. If God did not intend that what is taught in the Bible is to be believed in its plain, honest, unvarnished sense, why did He put it there?

Yet note our polemicist's method: "I respectfully submit that, when it is attempted to make the Bible teach astronomy, geology, biology, or any other science, the real objects of the Scriptures are lost sight of, the cause of religion is not advanced, and knowledge is not increased."

The science of logic is evidently not a favorite one with the evolutionists. Here is another break in logical praxis—accusing an opponent of what he does not teach and never thought of teaching. Evangelical Christians do not "make" the Bible teach anything. They did not give the Bible to the world, and do not claim to have done so. The Bible simply teaches what it teaches, and true Christians simply accept what they find there. They are not responsible for the Biblical teaching about cosmogony, or the origin and persistence of species, or the genesis of man. They simply believe that when God moved and inspired men to write the various parts of the Bible, He was honest enough to lead them to tell the truth—yes, the honest-to-goodness truth.

The scientists angrily object when laymen and ministers enter their demesne. However, they boldly invade the realm of theology, and pronounce their dogmas in an authoritative voice. For example, Conklin: "The religion of evolution deals with this world rather than the next. It prays, 'Thy kingdom come, thy will be done on earth.' It seeks to build here and now 'the City of God.' "

Then "the religion of evolution" is un-Biblical and anti-Biblical, one of its foremost champions being himself on the witness-stand; for the Bible teaches mankind about both this world and the next. It is, therefore, broader and profounder than the religion of evolution.

Note that Dr. Conklin glossed the portion of the Lord's Prayer which he cited by omitting the words, "as it is in heaven." He evidently does not think much of the heaven of which Christ spoke so often. The trouble is, his religion is a man-made affair, a matter of human evolutionary speculation; it is not the religion of Christ and the Bible.

And he advocates, in partisan fashion, the teaching in our tax-supported schools of a non-proved theory which, by his testimony, is opposed to the teaching of a sacred Book in which millions of patrons of those schools sincerely believe, that sheds its radiance upon life's earthly pathway, and that opens up the gateway of a blessed and eternal futurity. We must choose between Conklin and the Bible.

Faith or Experience?

By Eduard Koenig, Dr. Litt. Semit. (Groningen), Dr. Phil. (Leipzig), Dr. Theol. (Erlangen), Professor of Theology in the University of Bonn, Germany

Translated by Rev. E. W. Hammer, Lynbrook, New York

We are glad to publish this article by one of the greatest and truest evangelical theologians of the world. It was written by him expressly for THE BIBLE CHAMPION, *and also translated for us by Rev. Mr. Hammer. It will be seen that in Germany as in this country, there is a kind of Modernism which endeavors to place what is called "experience" above the Bible. Hence these advocates do not have a Biblically begotten experience, but an experence that is extra-Biblical and far too often anti-Biblical.—Editor.*

OUR article, entitled "Faith or Opinion?" published in THE BIBLE CHAMPION for September, 1924, led us to this inspiring conclusion: Christian faith, standing out strong and clear for the testimony of the Bible, is a psychological process pervading the principal spheres of our psychical life. As we center our thoughts in the *intellectual* sphere of our soul life by taking cognizance of the content of the Biblical testimony, it enters the *emotional* sphere, winning approval, and then, as a perduring stream of confidence, it furnishes new incentives and sources of power in the sphere of the *will*. Throughout all the centuries of the past, this has been the accepted view of the teachers of our evangelical church.

In recent times, however, a different interpretation has become prevalent. Many have not only paled down the original conception of the verb "believe," according to its linguistic origin, to mere "opinion," as was previously shown, but the confidence placed in the testimony of the Biblical witnesses has been construed as being something external or mechanical, cold and dead, unworthy of the spiritual life and ineffective both religiously and ethically. This is especially the contention of Wilhelm Herrmann, of Marburg (compare my criticism of him in the *New Church Periodical,* 1908, pp. 222ff).

In the first place, however, it invariably happens in the world's history that men do place confidence in ancient testimonies; and all regard this confidence as a thoroughly normal act of the soul. Secondly, in daily intercourse among men, we find them ready to believe the reports of others and to make this confidence the basis of their future actions. Who would hold that such "believing," in view of its beneficial effects, is an unworthy, "soul-killing" act? Hence, how inconsistent it is to begin by labeling as unintelligent credulity our confident acceptance of the testimony of the Biblical witnesses!

But because this injustice has not been recognized, those who oppose the conception of faith as based on the Bible and developed in the confessions of the Reformation, have induced the spirit of our contemporaries, at times obscurely, at times less so, to favor the opinion that, not only every religious person, but also every "quickened" Christian, must seek the foundation of his religious, even his specifically Christian, life in *himself* alone. Thus it has come about that, in religious and even Christian usage, belief (or faith) has been, and still is, supplanted by "experience." What, then, is the exact truth regarding this question?

Now, as far as concerns the proof of religiousness in general, this modern expression is correct. For such general human religiousness has its source in the realm of the phe-

nomena and processes in which "general revelation" predominates. This is also frequently and expressly acknowledged in the Bible, as may be seen in the following passages. The divine radiance still shines from the firmament as the Psalmist says (Ps. 19:1): "The heavens declare the glory of God, and the firmament showeth His handiwork." Their existence and their marvelous magnitude speak of God as their originator. What the apostle said still remains true (Rom. 1:19f): "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." The supra-animalistic ability of man to distinguish between moral contrasts, and the voice of conscience invariably asserting itself—these are still proofs of his creation in the image of God (Rom. 2: 14-16). The kindly ways of providence and the judgments of history continue to admonish us that a gracious and holy God is guiding the affairs of men and is still weaving at the loom of time.

Consequently, what was often reported during the first years of the World War has become possible—that war experiences have led to a renewed religiosity, even the awakening of belief in God. Which one of those guards, standing at his post and gazing up at the starlit heavens, thinking of the suns and moons holding their balance and continuing along their well-ordered courses—which one of them did not perceive what Kant said at the close of his "Critique of Pure Reason": "Two things fill the soul with ever renewed and increasing wonder and reverence the more frequently and continuedly thought is given to them: the star-decked heavens above me and the moral law within me." Therefore, each living soul may continue to draw directly from the still accessible sources of general human religiosity. Thus, so far as regards this general attitude toward religion, it is correct to speak of individual "experience" as the starting point.

Relative to the attainment of *Christian faith,* however, it appears to me that the modern terms "religious experiencing" and "religious experience," conceal a decidedly dangerous meaning. They are used in a different way and in a different sense.

To be sure, a decisive experience leading to faith in Christ is seldom sought in mere *external* changes and happenings. This is the gratifying part of the matter now under consideration. The devout Jung Stilling correctly said: "Sensuous God-experiences are lightning flashes in the darkness of night. He who walks by day does not need them." Those who have the Word of Christ walk as in the day (Col. 1:13). Moreover, an experience such as this, which establishes the triumph of a struggle for the fulness of faith in Christ, is not usually effected by the so-called "cramp of repentance," consisting of convulsive excitement and a resultant calm. Nevertheless, in a recent serious-minded publication reference is made to "being overpowered of God," and thus attaining to a living faith, to subjection to Christ and the Word of Biblical revelation. Such expressions contain errors from which great difficulties must develop in attaining to true faith in Christ.

For *how* does God influence man to come to this living faith in our Lord Jesus? Does He not do this by and through His Word, the Bible, as His appointed means of grace? If that is the meaning of the phrase "overpowered of God," why is it not clearly stated? But if it is not stated because it is not meant, it is a serious error. For we cannot speak otherwise of the growth of faith than did the first disciples of Christ: "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68). For a living faith in Christ no better expression can be found than Luther's classic explanation of the third article of the Apostles' Creed: "The Holy Ghost calls me *through the gospel,* enlightens me by His gifts, and sanctifies and preserves me in the true faith." Paul puts this question to the Galatians, knowing that it will answer itself (3:2): "Received ye the Spirit by the works of the law, or by the hearing of faith?" And he repeats this in verse 5, because he desires to enforce a fundamental truth. Likewise, according to Acts 10:44, the reception of the Holy Spirit is the effect of hearing the words of apostolic preaching.

Hence, in speaking of an "overpowering by God" as an introduction to a living faith, it is necessary, according to the Biblical plan of salvation, to refer such "overpowering" only to the Holy Spirit as *efficacious in the Word of Holy Scripture.* Besides, in referring to this divine "overpowering," the oft-recurring expression that faith is not the result "of a natural psychological development," ought to be avoided. This view was also expressed in the same publication.

Again, the aforesaid view *seems* to be more Christian than it really *is.* Indeed, by the

word "natural," allusion is made to 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (judged). Here it must be noted that the word "natural" is used for the Greek word "psychic," and this word signifies the ordinary rather than the "natural" man. It means man as he is controlled by the usual feelings and desires. Basically the thought is of the "fleshly" man. Here we have the same contrast as in the word *sarkikos,* "fleshly," as found in 1 Cor. 3:1.

Hence the "natural man" in 2:14 is he who has *not yet* permitted himself to be led to assent to the gospel as heard or read, through the Spirit speaking to the soul *in* the gospel. Man, even though he is not yet touched by the Spirit and led to God, still is able to comprehend the tidings of the gospel, especially if his heart is "restless until it rests in God" (Augustine). This is pre-supposed as self-evident in the preaching of Christ, in all the apostolic preaching, and in every address of missionaries. Without this pre-supposition, the unbeliever could justly refuse to hear or read the New Testament. But he is not able to "perceive," or, according to the original text, to "receive, appropriate, endorse," the gospel. For to "know" it (in the complete sense of Matt. 7:23, etc.), and to pass judgment upon it (express an opinion about it), it is necessary to possess the Spirit of God coming in and with the gospel to its hearers or readers, as is expressly noted in the closing words of 1 Cor. 2:14: "because they are spiritually discerned" —*pneumatikōs*—that is, in the power of the Holy Spirit. But as the gospel cannot be rightly judged without the Spirit, so it cannot be received without His enduement.

However, 1 Cor. 2:14 does not accord with the statement above referred to, "The confession of faith is not the result of a natural psychological development;" for this statement, according to its wording and the modern *milieu* in which it originates, contains the idea that the confession of faith is not obtained in the natural way in which other convictions are produced, namely, as perceptions are received into the soul and then compared with one another, so that assenting or dissenting convictions arise. But this view regarding the *way* in which the conviction of the truth of Christianity is obtained, is unjust. Not only is this interpretation un-Biblical, because Christ and His apostles always appealed to the attention and convictions of their audiences (Luke 12:17; 1 Thess. 5:21, etc.); but it may also become a great hindrance to the reception of Christianity.

Much recent talk about religious "experience," of which a particular example has just been given as being psychologically incorrect, also usually includes the error that the beginning of Christian faith is psychologically placed on an isolated pedestal, and is thus cut off from its authentic source (which is the Word of God).

The modern mode of expression, according to which the term "experience" is chosen to signify the starting point of the Christian life, favors a *formal* misunderstanding of the process by which we gain new spiritual possessions. It also holds this grave danger for its friends—it forsakes the above-mentioned spiritual activity which proceeds from perception, that is, from *without in,* and adopts the reverse method of procedure, that is, from *within out.*

But this is the way of so-called *intuition,* whose representative, Henry Bergson, is frequently mentioned of late. In his book, "Introduction to Metaphysics," translated into German (1912), he explains intuition as "intellectual feeling," and makes the assertion that "uninterested intuition experiences reality immediately!" But that process is obscure, and is impossible to execute. This obscurity incurs the danger that the supposed spiritual process will present mere imaginations as objective processes of the soul.

This modern talk about "experience" in the realm of religion is in danger of leading into a false and one-sided mysticism. Certain groups, still claiming to belong to Christendom and in part seeking the way to a living faith in Christ, are apt to rekindle the *inner light* of the mystics, and listen to the alleged "inward word," of which the Scriptures say nothing, and which the confessions of the Reformation designate with marvelous clarity as the deceptive source of "enthusiasts" (Schwarmgeister). . .

The modern "theology of experience" brings this danger along with it—that the *Word of God is set aside,* the Word which Christ commanded us to study when He said, "Search the Scriptures" (John 5:39). We cannot warn the people too strongly or too frequently against the modern advocates who like to speak of "religious experience" and "experiencing Christ." We must urge a return to the clear and simple statement of the Bible (Rom. 10:

17): "Faith cometh by hearing, and hearing by the Word of God."

And is the faith which is engendered in this Scriptural way devoid of vital power? Far from it! Let him who errs in this way reflect on Luther's ringing words regarding Biblically begotten faith: "Faith grasps Christ and retains Him as ever present, and receives Him into itself as the wedding ring contains the jewel. . . Oh! it is a living, busy, active, powerful thing this faith, making it impossible for faith to do otherwise than good" (Luther's Works, Erlangen Edition, Vol. 63, p. 125).

What Fundamentalism Stands For

By Professor J. Graham Machen, D.D., Princeton, New Jersey

THE term fundamentalism is distasteful to the present writer and to many persons who hold views similar to his. It seeems to suggest that we are adherents of some strange new sect; whereas in point of fact we are conscious simply of maintaining the historic Christian faith and of moving in the great central current of Christian life.

That does not mean that we desire to be out of touch with our own time, or that we live in a static world without variety and without zest. On the contrary, there is nothing more varied and more interesting than the effect of the Christian religion upon different races and different ages; there is no more absorbing story than that of the relations between Christianity and its changing environment.

But what we do mean is that despite changes in the environment, there is something in Christianity which from the very beginning has remained the same.

This historic continuity of the Christian religion is based upon its appeal to a body of facts—facts about God, about man, and about the way in which, at a definite point in the world's history, some 1,900 years ago, a new relationship was set up between God and man by the work of Jesus Christ.

There is one advantage about facts—they "stay put." If a thing really happened, it can never possibly be made by the passage of time or by the advance of science into a thing that has not happened. New facts may be discovered, and certainly we Christians welcome the discovery of new facts with all our hearts; but old facts, if they be really facts, will remain facts beyond the end of time.

The Test of Truth

This sheer factual basis of the Christian religion is denied by a large body of persons in the modern church; indeed at this point we find what is really perhaps the most fundamental divergence in the religious world at the present day. More fundamental than differences of opinion about this truth or that is the difference of opinion about truth as such. When historic Christianity maintains that the Christian religion is based upon a body of truth, a body of doctrine, which will remain true beyond the end of time, it is opposed by a very widespread pragmatism, which maintains that doctrine is merely the necessarily changing expression of an inner experience.

Doctrine, the pragmatist admits, is indeed necessary, but in the very nature of the case it cannot be permanent; it is the mere attempt to express the Christian life in the forms of thought proper to any one generation, and in another generation a different expression will necessarily be in place. Thus according to the logic of the pragmatist position, two contradictory doctrines may be equally good; one may serve for one generation or for one class of persons, and another may serve for another generation or another class of persons.

Man's Faculty of Reason

Obviously this attitude involves the most bottomless skepticism; for to say that doctrines which are contradictory to each other are equally true is just the same as saying that the two doctrines are equally false, and that permanent objective truth in the sphere of religion can never be attained. To such pragmatist skepticism the believer in historic Christianity is sharply opposed; against the passionate anti-intellectualism of a great section of the modern church he maintains the primacy of the intellect; he holds that God has given to man a faculty of reason which is capable of apprehending truth, even truth about God.

That does not mean that we finite creatures

can find out God by our own searching, but it does mean that God has made us capable of receiving the information which he chooses to give. I cannot possibly evolve an account of China out of my own inner consciousness, but I am perfectly capable of understanding the account which comes to me from travelers who have been there themselves. So our reason is certainly insufficient to tell us about God unless he reveals himself; but it is capable (or would be capable if it were not clouded by sin) of receiving revelation when once it is given.

God's revelation of himself to man embraces, indeed, only a small part of his being; the area of what we know is infinitesimal compared with what we do not know. But partial knowledge is not necessarily false knowledge; and our knowledge of God, on the basis of his revelation of himself, is, we hold, true as far as it goes.

Theology a Science, Too

Christianity then, in our view, is not a life as distinguished from a doctrine, or a life of which doctrine is the symbolic intellectual expression, but—just the other way around—it is a life founded upon a doctrine. We refuse, therefore, to abandon to the student of natural science the entire realm of fact, in order to reserve to religion merely a realm of ideals; on the contrary, theology, we hold, is just as much a science as is chemistry. The two sciences, it is true, differ widely in their subject matter and in particular they differ widely in the qualifications required of the investigator; but they are both concerned with the acquisition and orderly arrangement of truth.

The body of truth upon which the Christian religion is based may be divided into three parts. There is, first, the doctrine of God (or theology proper); second, the doctrine of man; and, third, the doctrine of the Christian relationship between God and man. These three divisions may now be considered briefly in turn.

The basis of the Christian view of God—by no means all of it, but the basis of it—is simply theism: the belief, namely, that the universe was created, and is now upheld by a personal Being upon whom it is dependent but who is not dependent upon it. This view is opposed to all forms of the prevalent pantheism, which either makes "God" merely a collective name for the world process itself, or else regards him as related to the world process as the soul of man is related to his body.

Pantheism vs. Theism

All forms of pantheism differ from theism in denying the transcendence of God, the separateness of God from the world. But the transcendence of God—what the Bible calls the "holiness" of God—is at the very root of the Christian religion. God is, indeed, according to the Christian view, immanent in the world; but he is also personally distinct from the world and from the finite creatures that he has made.

The Christian doctrine of man is partly involved in the Christian doctrine of God; theism, with its distinction between God and the world, humbles man as creature under the almighty hand of God, while the current pantheism exalts man because his life is regarded as being a part of all the God there is.

But another difference of opinion is more important still; it appears in divergent views of moral evil. According to historic Christianity, all mankind are under the just condemnation of God, and are utterly helpless because of the guilt and power of sin. According to another very widespread type of belief, human resources are sufficient for human needs, and self-development, especially the development of the religious nature, is the Christian ideal. This type of belief is optimistic about human nature as it is at present constituted, while historic Christianity regards all mankind as being in itself helplessly lost.

Many preachers seek to arouse man's confidence in himself. "I believe in man" is one of the cardinal articles of their creed. But the preacher of historic Christianity tries first of all to destroy man's confidence in himself and to arouse in his soul the dreadful consciousness of sin.

God enveloped in a terrible righteousness, man an offender against his law and under his just wrath—these are the two great presuppositions of the historic Christian gospel. But on the basis of these terrible presuppositions, the Christian preacher comes with a message of hope. The hope is found, not at all in any attenuation of the facts about God and man, not at all in any effort to take lightly the curse of God's law, but simply and solely in an account of what God himself has done.

We deserved eternal death, but the Son of God, who was himself God, came into this world for our redemption, took upon himself the just punishment of our sins, died in our

stead on the cross, and finally completed his redeeming work by rising from the tomb in a glorious resurrection. There and there alone is found the Christian gospel; the piece of "good news" upon which all our hope is based.

That gospel, as indeed the term "news" implies, is an account, not of something that always was true, but of something that happened; Christianity is based not merely on ethical principles or on eternal truths of religion, but also on historical facts.

The Supernatural

The redeeming facts upon which the Christian hope is based were things done by the Lord Jesus Christ, and those facts involve the entrance into the course of this world of the creative power of God; in other words, they involve the supernatural.

Acceptance of the supernatural does not, as is often supposed, destroy the basis of science; it does not introduce an element of arbitrariness which would make impossible any exhibition of regular sequences in nature. On the contrary, a miracle, according to the Christian law, is not an arbitrary or purposeless event, but proceeds from the very source of all the order that there is in the world, namely, from the will of God.

God is the author of nature, and we Christians are willing to trust him not to destroy that orderly system in which it is his will that we should live. Indeed, the believer in the supernatural is in some respects kinder to the scientist than the scientist ventures to be to himself; for in order to maintain the distinctness of the supernatural from the natural we are obliged to hold that there is a real order of nature—not a mere observed set of sequences, but a really existent order. Only, that order of nature, though really existent, is not self-existent; it was created by the fiat of God's will, and he has never abandoned his freedom in the presence of his world.

We are not saying that while miracles were accomplished by God ordinary events are not accomplished by him, but only that in the case of ordinary events he uses means, or "second causes," while in the case of miracles he puts forth his creative power. A miracle, then, is an event wrought by the immediate, as distinguished from the mediate power of God; it is not a work of providence, but is akin to the work of creation.

The Resurrection

The outstanding miracle narrated in the New Testament is the emergence of the body of Jesus from the tomb. Upon that miracle the Christian Church was founded, and the evidence for it is of a singularly varied and cumulative kind. But that event is not isolated; it is connected with a consistent representation of Jesus in the New Testament as a supernatural person—not the fairest flower of humanity, the finest thing the world has to show, not divine only because divinity courses through all things, not God only because he was the highest development of man, but the eternal Son of God who came voluntarily into the world for our redemption.

Jesus as Saviour

Acceptance of this New Testament account of Jesus involves a certain attitude toward Him which is widely different from the attitude assumed by many persons in the church to-day. Jesus, we hold, was not only a teacher and example (though He was all that), but He was, and is, our Saviour and Lord. He was not the first Christian, the initiator of a new type of religious life, but stood in a far more fundamental and far more intimate relationship to Christianity than that, because He was the one who made Christianity possible by His redeeming work.

At no point does our attitude appear in more characteristic fashion than just here. Many persons hold up their hands in amazement at our assertion that Jesus was not a Christian, while we regard it as the very height of blasphemy to say that He was a Christian. "Christianity" to us is a way of getting rid of sin; and, therefore, to say that Jesus was a Christian would be to deny His perfect holiness.

"But," it is said, "do you mean to tell us that if a man lives a life like the life of Jesus but rejects the doctrine of the redeeming work of Christ in His death and resurrection, he is not a Christian?" The question is often asked, but the answer is very simple. Of course, if a man really lives a life like the life of Jesus, all is well; such a man is indeed not a Christian, but he is something better than a Christian—he is a being who has never lost his high estate of sonship with God.

Christ the Object of Faith

But our trouble is that our lives, to say nothing of the lives of those who thus so confidently appeal to their own similarity to

Jesus, do not seem to be like the life of Jesus. We are sinners, hence we become Christians. We are sinners, and hence we accept with thankfulness the redeeming love of the Lord Jesus Christ, who had pity on us and made us right with God, through no merit of our own, but by His atoning death.

Thus we make Jesus not merely an example for faith but primarily the object of faith. In doing so we have the whole New Testament on our side; the Jesus who preached "a religion of Jesus" and not "a religion about Jesus" never really was heard of until modern times; the Jesus of all the gospels presented Himself not merely as teacher but also as Lord and as Redeemer.

This redeeming work of Christ, which is at the center of the Bible, is applied to the individual soul, according to our view, by the Holy Spirit; we find no permanent hope for society in the mere "principles of Jesus" or the like, but we find it in the new birth of individual souls. Important indeed are the social applications of Christianity, but, as Francis Shunk Downs has well observed, there can be no applied Christianity unless there is a Christianity to apply; and there can be no Christianity to apply unless there are Christian men. And men are made Christian by the Spirit of God.

The Way of Salvation

But the means which the Spirit of God uses in making men Christian is faith, and faith is the response of the human soul to the gospel message. A man becomes convicted of sin; he sees himself as God sees him; he is in despair. And then the Lord Jesus is offered to him in the gospel—in the good news that the guilt of sin has been blotted out by the wonderful sacrifice which God himself provided, in His mysterious love for sinners, on Calvary. The acceptance of that message is faith, faith in the Lord Jesus Christ. Through faith a man becomes a child of God, and then follows a new life, with a victorious battle against sin.

Such is the way of salvation as it is set forth in the Bible and in historic Christianity. It seems to those who have followed it to be the most blessed thing in all the world. Who can measure the peace and joy that have been found at the foot of the cross? But to others the message seems strange and full of offense.

The offense comes—and has come ever since the very first days of the Christian Church—from the inveterate insistence and exclusiveness of the Christian message. What causes offense is not that we present this way of salvation, but that we present it as the only way. The world, according to our view, is lost in sin; the gospel provides the only way of escape; and the blackest guilt into which any Christian can fall is to deceive dying souls into thinking that some other way will answer as well.

If these views of ours are wrong, they should be refuted; but it is unreasonable to ask us to hold these views and then act as though we did not hold them. If these views are true, they must determine our every action, in our capacity both as men and as ministers in the church. God has placed us in the world as witnesses, and we cannot, in the interests of ecclesiastical harmony or for any other reason, allow our witness to become untrue. We cannot consent to deceive men into thinking that they can be saved in any other way than through the gospel that is set forth in the Word of God.—*N. Y. Times.*

* * *

My Dear Editor:

Clarence Darrow, defender of evolution, in the Scopes trial, reminds me of what happened on a journey from Albany to Utica, last November, when an atheist and a minister got into conversation about evolution and the future state.

The atheist, after expressing himself as to how man came into being, ventilated his ideas as to his future state in these words: "Man is like a pig; when he dies that is the end of him."

The people in the car were intently listening for the answer of the minister, when a worthy Irish woman at the end of the car sprang up, the natural red of her face glowing intensely with an animation and the light of the lamp upon it, and, addressing the clergyman in a low voice peculiarly startling and humorous from its impassioned tone and richness of its brogue, exclaimed: "Arrah, now, will ye not let the baste alone? Has he not said that he was a pig? And the more ye pull his tail the louder he'll squale." The effect was electric. The atheist was mute the remainder of the journey.—*Contributed by John A. Betcher.*

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God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.

The Mosaic Account of Creation

An Exegetical Study

By the Reverend Nahum Wesley Grover, Oberlin, Ohio

Preface

THE purpose of this study of the Mosaic record of the creation is fourfold:

1. To concentrate the attention of scientists and other interested persons on the text of the account, and by the application of the principles of interpretation, to enable them to reach a logical and scientific conclusion concerning it.

2. To indicate the harmony between the Scriptures and science, and secure the acceptance of their legitimate relation.

3. To furnish non-scientific people with a weapon in defense of their own faith and that of the Christian fathers.

4. To magnify and glorify God as the Creator and Sovereign of the universe.

Should this purpose be effected even in a moderate degree, it will be considered ample compensation for the effort. "The Word of our God shall stand forever."

The writer here acknowledges his indebtedness to Dr. George Bush, Professor of Hebrew, New York City University; Dr. John Peter Lange, the eminent commentator; Dr. Philip Schaff, Editor-in-Chief of the English translation of Lange's Commentary; and Dr. Tayler Lewis author of "The Six Days of Creation." These authors he has taken as his chief guides. Dr. Lewis was regarded "as one of the ablest and most learned classical and Biblical scholars of America."

Aside from the above, the writer owes a debt of gratitude to Professor L. S. Keyser, D.D., Hamma Divinity School, Springfield, Ohio, for his assistance in the completion of the work. His supreme gratitude is due to Him, Whose he is, and for Whom he lives.

Part One

The Origin of Matter, Light, and Atmosphere

The problem of the origin of this world, with all its myriads of vegetable and animal organisms, has challenged the wisdom of sages from generation to generation for centuries. Instead of accepting the Mosiac account, the tendency in recent years has been to try to solve the problem by the use of factors furnished exclusively by nature, that is, by the action and reaction of physical and chemical forces.

But whence came these forces? or, to put it more fully, whence came nature herself? The inspired Apostle says, "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear" (Heb. 11:3). By faith, not directly by things which are seen, do we understand. In the attempt to solve the question of the origin of the vast universe, we seem compelled to admit a supernatural factor; that factor is pre-eminent in the Mosaic account of this world's origin.

Since God's universe embraces many worlds, there was, of course, a beginning of beginnings. This is the keynote for interpreting the whole account of creation. What was God's primordial act in the creation of something out of nothing? We have no data by which to determine how much this primal act in the creation antedated the fashioning of this earth.

Some of the early Christian fathers, and even more recent scholars, adopted the view that the word "beginning" in the Mosaic account refers to the primary act of bringing matter into existence; and that an indefinite period elapsed between that act and the one referred to in the second verse. Others have thought that the crude mass mentioned in the second verse was the ruins of a world akin to this earth, teeming with vegetable and animal life, analogous to that at the present time. It seems possible, however, to account for the discoveries of geology by the catastrophes which have befallen this planet since its creation, the floods, earthquakes, volcanoes, glaciers, landslides, and the degeneracy of mankind.

Nothwithstanding these different opinions, it appears evident to us, judging from the connection of the first and second verses in the account, that the word "beginning" here refers chiefly to what follows, and that the first verse is really an introductory title to a chronological account of the work accomplished. This view is supported by the fact that the Hebrew word *bara,* rendered *create,*

has a twofold meaning, namely, to bring something new into existence, and to fashion or to make something new out of what already exists. The "beginning," then, in the Mosaic account is the commencement of this fashioning.

The second verse reveals and describes the material to be used, and the primal act of the work. "For the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." Such was the condition of the material, "waste and void and shrouded in darkness." How long it remained in that threefold state the Scriptures give no hint, and science can tell us nothing about it. The original language, *tohu vabohu,* confusion and emptiness, seems to indicate that it was an irregular, rarified mass in a fluid or nebulous state, which had, perhaps, been floating about in space enveloped in darkness. The words "waste," "deep" and "waters," Dr. Lewis points out, evidently refer to the same thing, the watery mass. Etymologically they are different, and yet the *tehom,* used for deep, can only be another name for *waste,* or *desert,* for which the Hebrews used *tohu. Tehom* is applied to things which bear some resemblance to the primeval waste. Thus it is applied to any great tumultuous *waters,* as in the account of the flood (Gen. 7:11; Ex. 15:8; Ps. 33:7).

With our present scientific knowledge, it seems reasonable to conclude that this mass of material must have included the forces of cohesion and gravitation, and some of the eighty or more elements that have been discovered, such as oxygen and hydrogen, which constitute water, and nitrogen, a constituent of air, the whole of it in a state of inertia, except to that degree of action essential to the preservation of the mass in existence. It is natural to conclude that the brooding of the Spirit of God (*Ruach Elohim, Breath of God*), over this unutilized material, set these forces and elements in motion, and caused them to assume a more specific relation to each other. This initial act in the vast process of construction may have at the same time fertilized the mass for germinating and sustaining life in general.

The word *Ruach* (wind or breath) is obviously used here because wind or air so clearly represents to the mind immaterial power, regarded either as the divine or human spirit. It belongs, however, to the world of sense, yet is suggestive of something beyond it; it is heard and felt, but not seen; it pervades all things, and is known by its effects. It is a transmitter of light, heat, and sound, the latter notably in the wireless telegraph and in the broadcasting radio. In the spiritual realm it represents the working of the Spirit. "The wind," says Jesus, "bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." It is said that this striking analogy to the immaterial spirit has led to the use of this or a similar word to express the same idea in all the primitive languages. It is a fitting emblem of Him in whom we live and move and have our being.

The first effect of the divine mandate was the advent of light. "While this is said to be by the divine command," say our authorities, "the language clearly suggests that the brooding of the *Ruach Elohin* upon the waters was directly concerned in its production." And God said, Let there be light; and there was light." That is, "Let there be light on that dark, unsightly nebula. Of the essence, or primal force of light, we have but a faint conception. "Its entity," says Lewis, "is one of the things 'that are unseen,' 'that do not appear;' although by it other things are made manifest to our senses." The Scriptures do not declare the absolute eternity of the light that makes visible the things of this world; but it is believed from the glorious similes which revelation employs, as well as from the rank which science assigns to light, we should be justified in regarding it as at least among the first things that came out of nonentity.

"And God called the light Day, and the darkness he called Night. And there was evening, and there was morning, one day," or first day. Evidently these expressions, day, night, etc., were used because of their application in a much later period, and were carried back to denote the indescribable things they most resemble. For Moses lived at least 2500 years after the events he here describes. It seems quite evident that Moses had no thought of a common day measured by the revolution of the earth on its axis; but he had a conception of a period of time commencing in darkness and ending in light, to which he gave the name *yom,* which was afterwards used to designate a cyclical solar succession of light and darkness. The revelation is made to us through the conception of Moses, and he must be consistent with himself under the inspiration of God. The use of *yom* appears in many places in the Bible to denote an in-

definite period of time in which something occurred or some person lived, as is indicated by the context. That it stands here in the Mosaic record for an indefinite period is certainly in harmony with the tremendous magnitude of the work of creation. If this first day or period was indefinite, so were all the rest of the days into which this vast work was divided.

"And there was evening and there was morning, one day." It is noticeable that this statement follows each of the six periods or days, with the number of the period, but does not follow the seventh. There must be some reason for thus using the expression. The words, evening and morning, Lewis points out, "are used to show why it is called a day—because divided by two contrasted states that could be characterized by no words so well as by those which are afterwards used to denote the corresponding parts of that lesser and more distinctly marked cycle, the common solar day." The etymology of the Hebrew words for evening and morning shows their peculiar significance in this connection. The Hebrew word for evening is *ereb*, derivatively meaning a *mingling*, a *blending* of elements, hence darkness; while *boker*, that is a *separating*, a *parting* of elements, is the word for daybreak or morning. And Lewis adds, "Had it been written for us in our Bibles, and thus become familiar to us from our infancy, 'there was a *blending* and a *parting*, there was a *darkness* and a *daybreak*, a *dusk* and a *dawning*,' there would have been less thought of the fixed time of a common solar day; and the mind would more easily and naturally have received the notion of indefinite periods."

Each transition from one period to another is marked by the introduction of some new thing; and this, in such a way, that each former state is the night or the evening condition of the cycle, when compared with the higher type of things which next dawns upon the work of creation. Each new element or vital principle has a preternatural beginning, like the first flash of the light over the shrouded mass, though working gradually afterward; and therefore, it may very properly "be called *a morning, a boker, a parting, a looking forth.* The same voice which said, 'Let there be light, and there was light,' is repeated in each of these supernatural mornings, and there is the same beginning of something in nature which was not there before," nor had nature any power in itself to produce it; and then there followed again a long respite in "nature's tardy growth."

As Lewis well brings out, "the mixture of the natural and the supernatural in the production of the earth is the only theory that will solve phenomena, and the only one that can be truly called *inductive.*" Just how the successions of uninterrupted nature and of supernatural acts follow each other in direct and almost simultaneous order, present insuperable difficulties. But science and Scripture do notably agree in the order of these great creative acts or developments.

Keeping in mind the foregoing, we pass now to consider the second supernatural act in the series of the work of creation. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day."

These facts in the process of the unfolding of the cosmos are definitely and positively stated by the use of the language which custom had attached to the sky, or the regions surrounding the earth. The fact here revealed to mankind in the order of the creative acts was the production of what we now call the sky, or atmosphere, but which Moses described as the firmament (Isa. 40:22). The Hebrew word for *firmament* denotes stretched out, spread out, or expansion, like a metallic plate. This new creative act furnished the physical law or state of things by which were produced the arched firmament, the blue heavens, the clouds, rain and other phenomena. "This fact was the next great truth, to the knowledge of which no science would have or could have attained without revelation. No working or development of any previously organized nature would ever have produced it," says Lewis. "This fact was represented to the mind of Moses very much as it is still represented to our minds, by the very appearances or phenomena through which he sets them forth. In the Mosaic account the phenomenal is everywhere. This is addressed directly to the senses, or to the intellect through the senses. It sets forth the origin, not of what *is* in itself, but of what we see, and as we see it, 'the things that do appear' (Heb. 11:3), as representative of the powers that are understood or believed to exist back of them."

But what is the atmospheric substance which we call the sky, and which Moses called the firmament? It is the gaseous, vaporous or ethereal substance, which the brooding of the Spirit unfolded from the semi-nebulous mass, laden with the principal elements for sustaining plant and animal life, and spread throughout the vast expanse around the immense mass. This atmosphere is also made the medium for the distribution of light, heat and water over the face of the earth in the right manner and proportion. This element seems to be akin to the breath of God in the animate world. It is the breath of life to all the living. Take it away, and life ceases, and no mortal can restore it. Here is a problem the solution of which challenges science and philosophy. It is not claimed that the Scripture directly teaches all of this, but the language strongly suggests this interpretation. The sublime revelation of the order of the world's genesis, the succession of facts, and not the philosophy of it, is the thing made known to mankind, the thing beyond human discovery.

(*Continued in our next number*)

Is the Biblical Joseph a Product of Poetizing Folk-Phantasy?

By Eduard Koenig, Dr. Litt. Semit. (Groeningen), Dr. Phil. (Leipzig), Dr. Theol. (Erlangen), Professor of Theology at the University of Bonn, Germany

Translated by Reverend E. W. Hammer, Lynbrook, Long Island, New York

THE question of the historical reality of the ancient representatives of Israel surely arouses keen interest. This is especially true with regard to Joseph.

I

At first glance it seems that the following three hypotheses, as advanced by some modern scholars, are inclined to acknowledge Joseph's historical existence.

First, some have interpreted the story of Joseph as an ambitious Hebraizing of a man named Janchamu. This is Jirku's interpretation in his "Ancient Oriental Commentary on the Old Testament," 1923, page 75. A certain Janchamu, an Egyptian governor, is mentioned in letters written about 1400 B. C., and sent from Palestine and Syria to the Pharaohs. These letters were found in Amarna, Central Egypt (the later residence of Pharaoh Amenophis IV). Janchamu's labors centered in the Nile delta, but his influence extended beyond Egypt. He also governed Syria. Egyptian vassals in Syria wrote asking him to send grain.

We do not know whether Janchamu reigned over all of Egypt. This, however, is definitely known of Joseph. Moreover, to presuppose that Joseph was also burdened with the administration of Syria is contrary to the facts in the sources. Hence, this hypothesis falls flat.

Second, it has recently been supposed that a Syrian, Isrw by name, was transformed by the old Hebrew narrators into the Israelite Joseph. This is the contention of the Dutchman, B. D. Eerdmans, in his "Old Testament Studies," II, page 68. During the "lean years" this Isrw is supposed to have made Egypt tributary to himself (after the time of Pharaoh Mernephtah), and this is supposed to be reflected in Gen. 47:13ff.

But, according to Ranke's translation (in Gressmann's "Altorientalische Texte," 1909, page 250), the text reads thus: "When, later on, other seasons with years of famine had come, a certain Syrian among them made himself (Isrw) leader." He made the whole land completely tributary to himself. The name of this Syrian is not known.

Moreover, according to hints in the Syksos period of Egypt, the story of Joseph takes place before the 18th dynasty, whereas Mernephtah is a later representative of the 19th Pharaohnic dynasty.

The American, Dr. G. A. Barton (in "The Religion of Israel," 1918), claims to have discovered a third model according to which the Israelites are supposed to have fashioned the legend of Joseph. According to Barton, the story of Joseph reflects the change of fortune of "Babas and Dudus."

This assertion, however, is also untenable; for the characteristic marks in the story of Joseph are not the general changes of decline and rising. Such changes are not uncommon in ordinary life. The special traits in the story of Joseph are essential, and they are

not found in the alleged types of the Biblical accounts of Joseph's experiences.

Recently many writers claim to have discovered another way to show the unhistorical features of Joseph. They advance the theory that Israel's representatives were developed by a process of personification. Tribes were thought of as individuals, and were thus transformed into individual persons. But this fundamental viewpoint (favored by Stade, Gunkel and other more recent scholars specializing in the origin of Israel) meets with a series of difficulties. This is especially true with regard to Joseph.

The authentic story knows nothing of a tribe of Joseph which was later transformed into the man Joseph. The words in Num. 13:11 simply introduce the tribe of Manasseh. It is evident that the words "tribe of Joseph" rest on a reasonable similarity. Besides the tribe of Manasseh, there was only the tribe of Ephraim, but no "tribe of Joseph."

Similarly, in Num. 36:5 and in Ezek. 47:13, we do not read "tribe of Joseph" (this is Riehm's contention in "Handwoerterbuch des Bibl. Altertums, column 765b), but only "Joseph's districts." *Chadajim* means "double districts." The tribes of Ephraim and Manasseh constitute the "sons of Joseph" (Num. 1:10, etc.), or "the house of Joseph" (Josh. 17:17, etc.). Hence, these phrases certify that the man Joseph existed as an historical personality.

Moreover, how shall we account for the derivation of the two actually existing tribes of Ephraim and Manasseh from a single father? In other tribes of Israel only the common mother is mentioned as the person which binds them more closely together. This was perfectly natural in polygamous marriages.

Now, with regard to the tribes Ephraim and Manasseh, why was the supposed poetizing phantasy not satisfied with tracing their ancestry back to the same mother? Why did not this phantasy, which is supposed to construct its own history, follow the same course with regard to these tribes as it did, for example, in the case of Dan and Naphthali? The fact that the same father is mentioned with regard to Ephraim and Manasseh can be considered natural only if it is based on historical reminiscence.

Could the combined history of the tribes Ephraim and Manasseh provide a model according to which the experiences in Joseph's life could be constructed, and as they are recorded in the Hebrew historical books? There is only one answer—*no!*

But if the source of Joseph's life is to be discovered in later history, then Reuben's role is incomprehensible. When, in the course of history, did the tribe Reuben ever offer protection to the tribes of Ephraim and Manasseh? But Reuben the man tried to protect his brother Joseph (Gen. 37:22, 29ff.). If later history has given color to the portrayal of Joseph's life, then Judah should have been portrayed as Joseph's greatest opponent. We know the rivalry between the tribes Ephraim and Judah. The keynote of secession, "we have no part in David" (2 Sam. 20:1), will remind us vividly of the antagonism of the two tribes.

But what attitude did the man Judah take toward his brother Joseph? Judah wards off Joseph's death and emphatically says: "He is our brother and our flesh" (Gen. 37:27).

Moreover, Jacob sends Judah first to Joseph (46:28) because of Judah's previous attitude (43:8ff.; 44:18ff.). Judah and Joseph were more intimate than Joseph and his other brothers.

In itself the story of Joseph forms a harmonious biography. It simply *cannot be derived from the later history of the tribes.* This may be clearly seen in the following: We notice in the history of the tribes that Ephraim proceeds to open opposition against Judah. The split in the kingdom occurred in the old capital of the tribe Ephraim. It remained as an open wound in the body of the nation (I Kings 12:16). Over against this, mark that Joseph was reconciled to his brothers, and passed out of life after having restored peace with them and also comforting them. Even in death he did not desire to be separated from his relatives.

Consequently, the real Joseph has not been created by any personification of later generations, and the portrayal of Joseph's life is not a reflection of the history of the tribes Ephraim and Manasseh, Reuben and Judah. The weakness itself of these modern assertions regarding Joseph's origin (as we have shown above) establishes the fact that Joseph is an actual personality existing in history.

II

Now, after considering the foregoing assertions, the question naturally rises in the reader's mind: by what right do modern scholars who deal with the history of Israel feel empowered to subtract from the historical sources of Israel, at least as far as Joseph is

concerned? Their justification lies in the assumption that the Hebraic historical books which deal with ancient periods, have no particular measure of authenticity. They have lost almost all regard for the Hebraic books of Israel's earliest history. Sufficient evidence of this is to be found in Jirku's work (mentioned above). But this view is only a foundationless presupposition.

The following is but one link in a great chain of facts which are ignored these days by this widely prevalent assumption. The people of Israel recognized a pre-Mosaic period in their history. How natural it would have been, if the glory which surrounded Moses as the founder of Israel's national independence, and as the mediator in laying the foundation for the religious and ethical laws of his people, if that glory would have induced later generations to date the beginning of their national existence only from the time of Moses! But all the glory surrounding the Mosaic period as the time of Israel's youth (Hos. 11:1; Jer. 3:2) did not permit the light to wane which shone across in Israel's reminiscence from the pre-Mosaic period. The morning's dawn was not forgotten as the sun reached its zenith at the noonday hour. Among the Israelites the consciousness never died that their beginning reached beyond the time of Moses and that the patriarchs themselves were the bearers of the true cultural and historical mission of Israel.

This peculiar circumstance (so generally overlooked by modern scholars who deal with Israel's history) is itself a sufficiently strong basis for the essential authenticity of the Israelitish consciousness as regards its ancestry coming down through the course of events since Abraham. A great amount of other weighty material with regard to the authenticity of the historical books may be found in the prefatory remarks in my "Theology of the Old Testament" (1923, third edition). Repetition is unnecessary here, since there is sufficient additional important material by which the historical existence of Joseph is positively verified from the sources.

What kind of material shall we offer as evidence? We offer the constituent parts of the Biblical story of Joseph which the people of Israel would never have introduced into the picture, had this story been invented. In those thirteen chapters of Genesis in which Joseph is the central figure, do we not find features which would rather be omitted from the reports?

True, in considering the story of Joseph we find a series of attractive features of his moral behavior. For instance, how prominent his painstaking care must have been in performing his duties as overseer (the office entrusted to him by Potiphar), so that he was finally given the care of the whole house!

Furthermore, how prominent is his innocence, so well guarded against the enticing proposals of the Egyptian's wife. How tender is his special love for his real brother, Benjamin, and how impressive his repeated inquiries concerning the well-being of his aged father.

All these points are only steps toward the climax of his behavior in which Joseph's character shines illustriously. It is the fear of God and the humility which he preserved in spite of all the favors showered upon him!

Or does he in any way ascribe his ascendency to himself or to his abilities or to his perseverance? No, he cannot emphasize sufficiently that God had led him to Egypt to become the savior of Israel and of many outside. He cannot confess too often that, despite the high position he had attained, God stands over him, and to God he is indebted for every good thing and responsible to Him for every evil thing.

As in faith (45:7, etc.) and in love (50:21, etc.), so also in hope Joseph proved himself a citizen of the heavenly kingdom, because he unflinchingly believed in the bright future of his people and desired at some time to return with them to the land of promise.

However, along with the radiant incidents in the picture of Joseph's life, we also find darker ones.

Recently the erroneous statement was made that the young man Joseph baselessly tried to accuse his brothers before his father, characterizing their reputation as "bad" (37:2). Gunkel (in his commentary on Genesis, 1910, page 492) calls Joseph a "tattler" on account of these reports. But the text does not portray the thing thus. The father would otherwise have rebuked him on their account as in verse 10.

Nor do the sources present Joseph's dreams as psychological products of his ambition. Nor can the tests which Joseph applied to his brothers be regarded as acts of punishment (Gunkel, page 443).

In the first place, what Joseph did to his brothers would never have been retaliation for what they did to him.

Secondly, his harsh behavior was intended

to ascertain the present disposition of his brothers and also to ascertain the dependability of their disposition in general, especially their piety toward their father as well as their brotherly love for Benjamin.

Since this procedure was essential in order to discover their worthiness of forgiveness, it is unjust to speak of any "hard-heartedness" on the part of Joseph. This is the opinion of Julius Boehmer.

However, the use which Joseph made of the grain which he had stored must be regarded as vexing (47:13ff.). Since the Egyptians themselves had created the provision by giving the fifth part of the rich harvest of the fruitful years, it was hardhearted to recompense their aid in gathering the provision, by not only taking money from them, but also by depriving them of their possession and even of their liberty. Thus, the general beneficient work of Joseph for the Egyptians also has its dark side.

This darker hue in the last chapters of Genesis is very striking, if we compare the behavior of Joseph's brothers as reported there. Their envy and hatred toward the favored son of Rachel, the open-hearted dream-narrator who rises to an elevated position among his brothers—this is psychologically comprehensible, but is nevertheless, displeasing and strange.

How repulsive is the later behavior of the majority of the brothers who had almost murdered Joseph, but finally sold him into slavery (45:4f.)! And this cruel brotherly attitude Israel is supposed to have invented for itself? Hardly! Just as little as Israelitish tradition has, for example, invented the ignominious subserviency of the people under the Egyptians, just as little has it introduced into the picture of Joseph's life, the unnatural, hard-hearted treatment of Joseph at the hands of the majority of his brothers without the compulsion of actual reality.

Enough has been said to prove that the positive features in the story of Joseph guarantee his historical reality.

Thus it is clear that the new hypotheses which deal with the alleged origin of the story of Joseph fall to the ground under critical examination. The Biblical story of Joseph not only conforms to the positive traits of the authenticity of the whole ancient Hebrew history, but in *itself* it also exhibits undeniable evidences that Joseph really existed as an historical personality.

Hence, I cannot do otherwise than believe in the historical existence of Joseph, and I am persuaded that all the proofs for it (as given more fully in my commentary on Genesis, 1925) can never be cast aside. In publishing this commentary I was not obliged to present the story of Joseph with the mental reservation that it is an invention, as other recent commentators have done. With the ancient narrators I was able to enjoy the personality of Joseph as an illustrious personage of real historical life, and I hope that I may be able to inspire my readers with the same delight.

Another Prodigal Found Himself

One cold morning, while visiting in Philadelphia, a man came to the door of the home where I visited and asked to clean the snow from the sidewalk for his breakfast. After performing this service, and while eating his breakfast, I said to him: So many people need more than a meal, and asked him if he was not a lost boy—without a home and without a God. He became very angry and demanded to know who told me. I offered him a Testament and when he accepted it and promised to read it I wrote his name on the first page and presented it to him. He consented to have me offer a prayer, but as soon as the short prayer was ended he fairly ran out of the room. My host thought he was a rough character—possibly a jailbird. Meanwhile I prayed for this man. Some time later I again visited this same family, when, one morning, this same man again wished to do some work to earn a breakfast and was accommodated. While he was eating my host came to my room to tell me she believed this man was the same man I gave the Testament to. When I spoke to him he, with tears, admitted he was, and after showing me the worn Testament, admitted he ran away from a good home, the home of a Presbyterian minister, in Scotland. That he had written his father how he became a Christian and that he would return home just as soon as he had earned enough to pay his way. He then thanked me and assured me he would never part with his Testament, for it showed him the way, made a new man out of him and gave him hope once more.—*Mrs. Viola B. Pine.*

An Infallible Bible and the Challenge of Science

By Arthur I. Brown, M.D.,C.M.,F.R.C.S.E., Vancouver, B. C.

THE present is a time when the Bible is being injured by faint praise. Many would-be evangelical Christians believe they have done full justice to God's infallible Book, when they admit that these writings contain the highest and best expression of God's mind and thought.

We are informed that, because of the inevitable frailties inherent in the various human writers, recently emerged from a brute ancestry, there must be, and are, many historical and scientific errors in the Bible.

Also in spiritual things they affirm that there is a progressive evolution of religious thought, and in compulsory obedience to this evolutionary process our conceptions of truth must undergo constant change and every man may adopt his own sincere interpretations of Biblical records, which are not Absolute Truth. This, of course, places the Book on a par with human documents, and robs it of any rightful claim to a supernatural origin.

We are constantly being told that the Bible is not a scientific text-book, that its science is crude and primitive and its history inaccurate, that mistakes of many kinds abound. We are challenged by a skeptical scholarship to bring it to the bar of cold and critical science where we are assured the claims of ignorant and credulous advocates will be proven false.

We gladly accept this challenge, and deny that any scientific tribunal ever has shown or can show the presence in it of a single error. Let the Book be tested by facts, commonsense and reason. In every realm, as we shall see, true science and genuine scholarship verify its statements and claims.

No one is justified in charging that "the Fundamentalist is bound to look at everything through the glasses of a plenary revelation—made through such a fallible instrument as man."

If we believe in the existence of an Omnipotent God—as every thinking person must do, whether he uses the word, "God," or some meaningless substitute like First Cause, the Absolute, or the Primal Source—logic compels us to acknowledge that this Divine Being must have had the power to transmit an inerrant message through any kind of a fallible instrument. If He could not control and nullify the inherent imperfections of a defective medium, such as man, He would not be omnipotent.

It would appear reasonable to believe that, if there is one thing more than any other in the physical realm concerning which He would be most anxious to convey correct information, it would be His marvellous creative work in producing the universe and its multitude of life-forms.

Such a narrative as Genesis, purporting to come direct from Deity, and in so many respects bearing the indelible imprint, not of crude, primitive humanity, but of eternal Divinity, can have no other Author but God. Here the events of creation are narrated in broad outline, the language sufficiently comprehensive for the expression of truth; yet simple enough to be understood by people of every race, clime, and degree of intelligence.

On the Divine canvas the Master Artist has limmed, with bold and sure stroke, a picture perfect in symmetry, perspective, color and light— a picture which defies the critic, convinces the intellect, inspires awe, compels faith and demands worship.

If this record be not the infallible Word of God, it must be the most impious forgery the world has ever known. Either it comes straight from the hand of the Creator, or is a gigantic falsehood perpetrated by unskilled and deceptive writers, assuming the name and authority of their Maker. In this event, the authors would be guilty of a deed the baseness of which has never been equalled.

If this accusation be true, the Book surpasses in Satanic cunning and malevolence anything ever foisted on a credulous world. Instead of an infallible guide to be followed and revered, it becomes an object of contumely, and ought to be condemned to nameless oblivion.

There is no middle ground. It must be gloriously inerrant or inconceivably false; the supreme gift of a loving God, or the cruellest deception of the father of lies.

But it has proved itself a thousand times calmly indifferent to faint praise or violent denunciation, worthy of our unfaltering faith and adoration.

This faith, which is said to impose an unreasoning and unchangeable bias, does not compel us to look at every question through the colored glasses of prejudice, nor prevent

us from arriving at sane conclusions. On the contrary, we are willing to submit the Bible to any possible test without fear of the result.

One reason for this implicit confidence is its invariable agreement with every proven scientific fact. While not primarily concerned with abstruse scientific problems, yet, in offering a cosmological explanation for the existence of the universe, it delves deep to the very root of unfathomable mystery.

Its language is simple, intelligible, definite, elastic. It was understood by men who were ignorant of ethereal waves, radiant energy, and modern discoveries which have almost annihilated space, and revolutionized transportation and communication.

Times without number, a changing, chaotic science has floundered and fallen, weighted down with the frailties and absurdities of vain speculation, almost submerged by the shifting quicksands of doubt and uncertainty; but this sublime Record stands immovable and triumphant, an invulnerable fortress built on the Rock of Truth.

As an unapproachable literary achievement, it stands alone, a masterpiece of brevity, simplicity, grandeur and truth, qualities manifested at their apogee of perfection. This is all the more remarkable because it deals with the problem of origins, the most mysterious and baffling question with which the human mind can occupy itself.

This fact would lead us to expect in this ancient record many crude and fantastic speculations, similar to those current in that epoch of the world's history in which it was written, and invariably found in every contemporaneous writing of this nature. Yet here, to our amazement, there is nothing savoring of childish ignorance or credulity; nothing contradicting the laborious and meticulous findings of the most learned modern science. Its alleged errors and discrepancies have been subjected to countless critical investigations, but the Bible emerges vindicated and victorious.

Why, then, should not this supreme document be accorded the highest honor, and be accepted as final orbiter *on any question it touches*. And this, not because it claims to be the utterance of God, but because, against all charges of inaccuracy, ignorance and superstition, it has indubitably proved itself historically and literally true.

The amanuensis who wrote in the childhood of the race gave to the world in a few score words truths concerning the earth and its life forms, admittedly equal in general principle to the sum of modern knowledge laboriously acquired by the persistent efforts of many centuries.

Man, exalted with egotism and vanity, claims much credit for the many brilliant achievements of scientific research. The Bible, enunciating the momentous truths of creation without bombast or ostentation, affirms simply, "In the beginning God created," "God made," "God formed," "God created every living thing after its kind."

In giving a definite order for the appearance of life forms, it throws down a bold and dauntless challenge to science. It asks *proof* of the allegation that it is composed of fiction, fancy, falsehood or fabrication. If these charges fail, it demands, not a grudging acquittal, but the imperial crown of Deity.

One fact, universally acknowledged by all authorities, whether skeptical or believing, stands out in the Mosaic record. This fact is the sequence of creation events. Here science agrees in every detail with Genesis. This is such a remarkable display of omniscience, far in advance of the age, that it ought reasonably to stamp the Bible as unquestionably the very Word of God.

A book written with such sustained dignity and mellifluous precision, abounding in lightning-like phrases, arrows shot from the quiver of infallible Wisdom, sublimely indifferent to the attacks of skepticism, exhibiting the supernatural prescience of prophecy, miraculously anticipating by thirty centuries the most stupendous discoveries of modern times—cannot be a patch-word of error or a travesty of truth, but must be the flawless and exalted embodiment of Omniscience, a gift from the Creator and Architect of the universe.

Therefore, it stands to reason that men should recognize it as the final and supreme Court of Appeal in all issues between imperfect and the earnest truth-seeker. Christian experience bears virtues to its imperishable sovereignity.

* * *

Half Truths and False Doctrines

There come times when the old ship of Zion is sadly distressed and storm-tossed. It is weighted down with half truths and false doctrines. In the hour of peril there is nothing to do but to lighten the ship of its Jonah burden, consigning its destiny to the sea, for God to save it as seemeth best to Him.—*Western Christian Advocate.*

THE SANCTUARY

How to Hear

By Daniel A. Poling, M.A.,LL.D., New York City

If any man have ears to hear, let him hear.—Mark 4: 24.

THE parable of the sower is a picture of four kinds of hearers who may be separated into two general classes —those who hear, but do not hold; and those who both hear and hold, because they hear and heed.

The three hearers of the first group are the wayside hearer, the shallow hearer, and the thorn-choked hearer.

The figure of the wayside is a vivid one. In our lesson we see a hard worn, much travelled highway; a thoroughfare for everything and for all. Nothing good and nothing bad is excluded from either the traffic or the sowing. And always the good seed is trodden down by evil. Then while crushed and helpless, before, with the irresistible life of truth, it has had a chance to spring up again, it is carried entirely away.

The world is full of wayside hearers; superficial listeners who catch a bit of truth as in a daze or dream; who retain never more than a hazy recollection of what they have heard; whose memory of good is faint and futile. Their ears and minds are congested highways, and always the finer things are being crowded into the ditch by some high powered brutal selfishness or sensualism. They hear everything—in a way. No thought has feet too hallowed to go tracking through their minds. The tiny portion of that which is worth while and wholesome has no chance of being understood because it is given no attention.

And the world has as may shallow hearers today. They gladly hear, even with the exuberant enthusiasm; gladly, but not deeply. Their quickly formed impressions spring up over night like sudden tropical plants. But in that first rush of growth they exhaust their shallow soil and wither with the sun. These are the changeable people who, swept by every wave of doctrine, are never long on any foundation. To them religion is a sort of three ring circus, and they are as forever unsettled as a child trying to watch all the rings at once. Temporarily they may look like permanent partners, substantial builders in the church, but a slight affront, a trivial grievance, a tiny injury, real or fancied, is as the scorching wind to a shallow flower.

Many of them are stirred intellectually or emotionally, but never more profoundly. They go to a religious service to be entertained, or to enjoy a literary banquet. However, the important matter for us is not to enumerate and analyze these shallow hearers. We ourselves have little room, I imagine, to employ the tactics of the Pharisee. The important matter for us is to observe that the shallow hearer of the truth does not survive its tests. He is like the beautiful tree with only surface roots. He goes down before the first wild storm of temptation or adversity. He falls as falls the willow in an autumn gale. There are people who, like plants, promise much in appearance, but render little in a real test. Others there are who have no social comeliness and few intellectual attainments, but whose character stands like a rock in a weary land.

Particularly pathetic is the thorn-choked hearer. His mind is as rich and deep as the black loam of new cleared land. He is stirred by profound emotions. He has sound principles and high ideals. He loves the good and beautiful. He hates the wrong. Ah! but he is busy and harassed and crowded. His mind is essentially all right, but preoccupied—already filled. The finest field in the fairest valley sown to thorns and weeds, and then planted with corn, will never produce corn. And the mind of a generous, brilliant man given over to the cares of this world, or the deceitfulness of riches and the lust of other things, will never return a harvest of Christian peace and power.

The deceitfulness of riches! They promise comfort, happiness and honor. More often they return distress, bitterness and shame. They are constantly tempting men and women, tempting men and women to make them an end in themselves, when they are only good for the good they support. Inevitably they carry with them the menace of selfishness and suspicion and the tyranny of things. They

cannot buy Heaven. They cannot buy health. They cannot buy happiness. It is when given their proper planting, their right proportion of place and attention, that they are a blessing and not a curse. It is the *deceitfulness* of riches, the abuse of wealth, the misuse of power, that chokes to its death the good in any man.

Cares of this world and the lusts of other things! An invalid mother with her daughter and two grandchildren moved into a country house. The husband and son-in-law were much away. Seventeen servants were thought to be essential to the comfort of the establishment. The house with its paltry twenty rooms was hopelessly small. No wonder the mother was an invalid and small wonder that the children could never be gotten off to school in time. The garden there may have a thousand priceless blooms, but it is a hopeless tangle of weeds.

New York has given her music lovers and entertainment seekers a notable series of operatic and literary triumphs since the war. Never were clean, wholesome plays more numerous and never were they more notable in their merit. But New York today is also a veritable cesspool for theatrical filth. Small wonder that the harvest is husks for much of our twentieth century society. But let us stop slandering youth! It is my candid opinion that we get more from our youth than we deserve; that the good returns are far beyond the investment we make. Never did any civilzation have a soil as rich as ours in which to plant the seeds of religion, patriotism and morality. Never has any nation known as brave a field in which to sow the promise of her destiny. But church and school and state must awake and unite to turn back these lusts of other things or we shall have a Sahara instead of an Eden.

Nor let us beguile ourselves with the fancy that the menace here is confined to the so-called upper stratum of society. In this class of thorn-choked hearers, whoever Jesus may in His time have found there, we discover now the poor as often as the rich, the farmer's boy almost as frequently as the millionaire's son. A Ford may not travel as swiftly as a Rolls-Royce, but it goes as far. Theatrical obscenity is just about as available for Main Street as for Broadway, and the radio, for good or evil, knows no favorites. The lust of other things is an universal menace.

For all of us there are the thorns of doubt and the rank weeds of supercillious, superficial philosophy. We doubt our country. We doubt our friends. We doubt our faith. We doubt God himself, and, doubting Him, doubt all. You cannot grow morality, you cannot cultivate sound character in doubt-infested soil. You may raise up a pallid generation of self lovers. You may achieve a society of so-called free social units, but you will, if this planting goes on and its harvest prevails, wreck both Church and State.

Ah! but our hope is this second class of hearers. Our hope, and it is a living hope, is in those who both hear and hold because they hear and heed. Jesus named them—*"Those who bring forth fruits."*

"Take heed what ye hear" is the injunction of the lesson, and the difference between those who hear and do not heed, and those who hear and heed, is the difference between barrenness and fruitfulness, the difference between defeat and victory. "Take heed what ye hear!" Be careful what you hear! Do not turn your mind into a three-ring circus! Have a self-respecting intellect! Keep slander, mean gossip, and backbiting out.

Of a certain prominent publicist I heard this story. A popular teller of tales, tales good, bad and indifferent, found himself with a group of men in a private dining room of a distinguished Fifth Avenue Club. With an unmistakable inflection he said, beginning an eagerly awaited recital, "I see that there are no ladies present," to which the publicist in question, with a smile, replied, but with an inflection also unmistakable, "No ladies, *only gentlemen.*" Did I hear someone say, "But I can't help what I hear"? Oh yes, you can, and you do!

Prepare to hear. Read the author's book before listening to his lecture; secure the libretto before attending the opera; familiarize yourself with the history of the country before visiting its capitol, and, by reflection and introspection, seek to bring yourself into harmony and spiritual oneness with those masterpieces from the ages which the hand of time has dropped upon your knees.

Take time to hear. So much of our hearing today is but half hearing, and half hearing is in vital matters worse than no hearing. We get our information on the run. The concluding words which are the final direction are missed. A gentleman spent a futile hour awaiting an important dinner conference at the wrong hotel because he failed to read the final paragraph of a letter. That neglected paragraph told of a change in the place of

meeting. He had soup at one address, and nuts at another, but missed the substantial fare that came between.

Hear with a purpose. Those of you who go to church with something definite in mind; those of you who go expectantly, resolving in advance to secure something helpful, invariably lift your heads after the benediction with rewarded minds and thankful hearts.

Recently a member of this church said, "You hit me terribly hard tonight, and I did enjoy it!" And the preacher replied, "Well, they were glancing blows, for they hit me first!"

Hear with a purpose. You may be disappointed in the sermon, but the music will never fail you, and always you may hear the voice of God and feel His spirit.

"Take heed what ye hear!" And now cut off the first word. Drop the "take" and we have the heart of the whole matter. *"Heed what ye hear!" Obey!* Govern your life accordingly. The proof of your hearing is your acting. The promise of a tree may be its buds, blossoms and leaves, but its vindication is its fruit.

I can hear my father's penetrating voice calling up the attic stairs—"Daniel, get up!" —not once, but often, and then a little later and much more impressively—*"Daniel, are you up?"* That first signal was not the crucial matter. With me it was never sufficient. I would invariably fall asleep again, and very likely insist that I had not been called at all.

On last Columbus Day, for the first time in my life, unless the tragedy may have happened in the night while I slept, I rode upon a train that destroyed a human life. It was at a crossing with an alarm bell in full cry; a crossing over an absolutely straight and unobstructed stretch of track. We do not know, for the poor fellow never spoke, but surely he must have heard. *"Heed* what ye hear!"

A splendid youth stands before Jesus. He has the presence and the trappings of a ruler. His face is clean, his eye is honest, and his voice rings eager and true—"Good master, what shall I do to inherit eternal life?" And the One who spoke as never man spoke, replied, "Go; sell all that thou hast, and give to the poor." Does he hear? Yes, face to face they stand, close together. Yes, he hears. "Go; sell all that thou hast, and give to the poor." What is the answer? Silence for 1900 years. The rich young ruler's failure was not in his ears, but in his heart. He had ears to hear, but lacked the will to heed.

"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," the Great Teacher had said to this youth of the ruling class, and proudly the well-favored lad had replied that so he had done. He had heard and intellectually he had assented from his earliest age of responsibility, but when the test of action was laid down, the demonstration of sacrifice required, he did not heed. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." And what is our answer? Too often the strike and the lock-out; race riots; Herrin, Illinois; the Haymarket; the Steel revolution; and international misunderstandings that are a menace to world peace. *"Heed* what ye hear!"

"Heed what ye hear!" "Thou shalt not kill," I hear him say—nor will I ever believe that Jesus meant that to apply to individuals and not to states; that he condemned private murder and remained silent on *collective killings!* "Thou shalt not kill!" For 1900 years the sons of men have heard the thunder of that word; for 1900 years the Christmas chimes have rung the anthem that the Bethlehem angels sang. For 1900 years the Christian Church has bowed before His manger and His cross and called Him "Prince of Peace" as well as "Lord of Lords." Ah, but "Heed what ye hear," and the answer is new battleships, and fresh levies, poison gas more nearly perfect, and weapons of destruction yet more deadly. "Heed what ye hear"—and what is the answer?

> Armies marching to and fro,
> Clang of steel and crash of blow,
> Brother laying brother low—
> Still his blood cries from the ground
> From Golgatha's reeling mound,
> For the world's great open wound.

"Thou shalt not kill!" What is the answer? And the answer is that if the Church of Jesus Christ would follow in His train, she must heed as well as hear; she must in these stupendous moral matters lead the State.

Out of this chaos of denial a supreme principle emerges. It finds its perfect expression in the words of the Roman-born Jewish tentmaker. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." *The wages of sin is death.* Let no man doubt it, and God pity the nation that denies it. God pity that nation, for not even God can save her. The wages of sin is death, and the grinning skeletons of Nineveh and Tyre need not a voice to confirm it. The wages of sin is death, but the gift of God

is eternal life. *Heed* what ye hear! Heed, for obedience to law is liberty, and God's word is final law.

Abraham heard; heard in the morning mists of Society's first dawn; heard that voice which, having heard, he never more would leave behind. "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee." Abraham heard to heed, and westward the course of empire began to take its way. Westward Religion began its journey to find the city which hath foundations whose maker and builder is God.

Moses heard; heard the voice in the desert; could not mistake it, for it had a tongue of flame and was living fire. And Moses heard to heed. Out of Egypt he led Israel. Through the Red Sea and the wilderness he guided her. Beyond the Jordan he saw the ground where Jehovah himself would plant His seed and multiply His race.

Paul heard; heard the cry from Macedonia —"Come over and help us," and Paul heard to heed. Over he came and with him came to earth's last frontier the mercy and the power of the cross.

And Jesus himself was subject to this sovereign principle. Jesus, who was with the Father from the beginning, who knew perfectly the divine mind, Jesus *heard.* He understood the will of Heaven. In him it became articulate when he cried, "And I, if I be lifted up from the earth, will draw all men unto me." But thus to hear and to know was not enough. In the deep darkness and darker mystery of lonely Gethsemene, God's Son must, as the humblest man of us, accept the cup and cross of obedience.

Above the olive trees, as Roman soldiers come with spears and torches, and drowsy friends start up to beat them back, I seem to catch the echo of the words He spoke in happier times beside blue Galilee. *"Heed what ye hear."* He heeds! Out He goes to climb this world's highest hill, to bear this world's deepest wound; to set this world's brightest world's brightest signal fire.

To hear and to heed is to triumph. There is no cross without a crown. Obedience to law is liberty, and God's law is omnipotent love. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Chapters of Pure Gold

By C. H. Yatman, D.D., Philadelphia, Pennsylvania

THE libraries of the world contain no wisdom such as can be found in these great chapters from the Christian's Bible. They have power to make bad people good and good people better. They can take more hell out of human nature and put more of heaven in than all the writings of all the poets.

There is no auriferous soil in Klondyke or Rand that will so enrich the reader as the "Chapters of Pure Gold" named below.

Victory Chapter	Romans VIII
Charity Chapter	1 Corinthians XIII
Safety Psalm	Psalm XCI
Convert's Chapter	Isaiah XII
Atonement Chapter	Isaiah LIII
Hypocrite's Chapter	Matthew XXIII
Heaven Chapter	Revelation XXI
Repentance Chapter	Luke XIII
Widow's Chapter	Isaiah LIV
Deliverance Psalm	Psalm XVIII
Service Chapter	Romans XII
Wisdom Chapter	Proverbs III
Rock Chapter	Deut. XXXII
Resurrection Chapter	1 Corinthians XV
Fear Not Chapter	Isaiah XLI
Helper's Chapter	Romans XV
Pentecost Chapter	Acts II
Rule of Conduct Chapter	Romans XIV
Prodigal's Psalm	Psalm LI
Bottomless Chapter	Ephesians III
Character Chapter	Job XXIX
Backslider's Chapter	Jeremiah III
Woman's Psalm	Psalm XLV
Wife's Chapter	Proverbs XXXI
Gift Chapter	1 Corinthians XII
Chastening Chapter	Hebrews XII
Faith Chapter	Hebrews XI
Hope Chapter	Hebrews VI

* * *

The man who believes in God and in his loving providence need not darken his days by fretful cares and dread of evil to come. Believing in God's purpose of love with him, he knows that the future cannot bring anything contrary to that.—*Hugh Black.*

* * *

There is no near, no far, but just one round world of perishing souls to be rescued and saved by the World's Christ.—*A. J. Gordon.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

WORDS OF LIFE—The words that I speak unto you, they are spirit and they are life.—John 6: 63.

Christ can not be separated from His words. His spiritual power must accompany them. We live spiritually by "every word that proceedeth out of the mouth of God."

Christ's words and works are His two arms of power, stretched out to embrace a world. He Himself is the Logos, the Word of God to men. Words express thoughts. The words God would speak are in the mouth of His Son. They are the sword of the Spirit, cutting away the criticism of skeptics.

Christ's words are like golden cups, full of the elixir of life. In Him are all the treasures of wisdom and knowledge expressed to man. We are not to live by bread alone, but by every word that proceedeth out of the mouth of God. His Word is written on the hearts of believers as well as in the Bible.

As life is greater than logic, so are spiritual facts in the soul greater than merely intellectual reasoning. Theories may grow gray, but evergreen are the fruits of the Tree of Life. As words created worlds, so Jesus' words create new worlds in our souls. He says, "Father, forgive them"; "This day shalt thou be with Me in Paradise"; "I am the Resurrection and the life." Millions attest the power of His life-giving words; He speaks and it is done. His loving presence is promised to be with us through time and eternity, if we will have Him to reign over us and listen to His blessed words of life.

LOVE THAT NEVER FAILETH—Abide ye in my love.—John 15: 9.

Christ does not call us servants, but friends, lovers, united to Him in the holy bonds of affection. Our love should be so strong that we could lay down our lives for Him as He did for us. Are we responding to this matchless friendship, obedient children of the Father, devoted to the Elder Brother, as well as loving every member of the family, even the most hateful and obnoxious?

Jesus was friendly to Judas till the last final act of treachery; He let him kiss Him in the garden, saying tenderly, "Friend, how camest thou hither?" Are we in fellowship like this with our Lord, praying for our enemies and crying out in the Spirit of David towards his rebellious boy, "O Absalom, Absalom, my son, my son, would God I had died for thee!"

The greatest thing in the world is love, for it never faileth. Without love, we are nothing; with it, we may be everything that makes manhood noble and true. Jesus' love is the sweetest legacy ever bequeathed to the human soul and the greatest eulogy pronounced over the human spirit is, "He was like his Lord, a lover of mankind."

Often, more than financial aid, advice or other help, the best of all is to a troubled world the sympathy of love. The soothing balm of Christ's deepest affection, the hidden pearls from the depths of His bosom, is everlasting love.

THE GOSPEL RAILWAY—And he led them forth by the right way, that they might go to a city of habitation.—Psalms 107: 7.

As the Israelites were led out of Egypt into Canaan, so the children of God are journeying out of earth into the heavenly kingdom. This striking illustration has been suggested: The Gospel railroad, with Christ the Conductor, has never lost a passenger, unless one preferred to change to some other route. Tickets are without price, all passengers being members of the crew, working their way. The Bible is the time-table, giving descriptions of the country on the way and at the journey's end. The train is never on the side track or out of commission, but keeps an even motion towards the Paradise destination.

Dr. Spurgeon, after boarding a train in London, found he had left his ticket and pocketbook at home. He related the fact to the stranger sitting by his side. When the conductor passed by the seat without asking for the ticket, Mr. Spurgeon said, "Why did he do that?" "Oh," said the stranger, "I guess he knew that I am president of this railroad company." So with the Gospel Railway, whose authorized Conductor is always ready to supply another ticket if you have lost yours. Faith, the gift of God, is the ticket, entitling all to saving grace and through passage. The

Conductor looks not at the person so much as to the ticket. We have not passed this way before, and will not again; therefore, make sure of the right way. All others led by blind guides into blind alleys lead to deserts of desolation, far away from God. Following the counsel of our great Leader, He will land us safely in the everlasting habitation.

Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise Him.—Psalms 42: 5.

Heroes hope and wait patiently for Him Who never faileth! Paul was cast down but not destroyed; Job exclaimed in the night of his sorrow, "I know that my Redeemer liveth; though He slay me, yet will I trust in Him." David once cried out, "I shall not die, but live, to declare the works of the Lord."

In hours of deep depression, we should remember our providential Deliverer, Who has been with us in all past struggles. The arm that moves the universe is around you. As sure as right is right and God is God, victory will come. Only trust Him Who is travelling in the greatness of His strength, mighty to save, Who says, "I have redeemed thee; thou art Mine." When thou passeth through the fire, thou shalt not be burned, or the waters, they shall not overflow thee. Rest thee in God, Who is mightier than all the forces of evil.

Samuel Rutherford, while in prison, had a vision of the Master. His testimony was, "The Lord Jesus came into my soul last night, and every stone in the prison flashed like a ruby." Prisons will palaces prove if Jesus abides with me there!

Rev. George Matheson, of Scotland, in his young manhood, came near being wrecked on the rocks of atheism. But Christ spoke to him the words, "Peace, be still," which quieted the raging billows so he could smile at the storm, and afterward become a guide to millions of people troubled with doubts and fears.

Though our Lord tarry awhile, wait for Him! He will surely come.

IS YOUR TRAIN MOVING?

No doubt you have often been seated in a train waiting to start from the station when the train lying beside yours pulled out in the opposite direction. The effect of this upon you was to make you think your own train was moving when in reality you were standing still. Of course it was simply the effect of a curious optical delusion. But it was very real while it lasted.

Is your train moving? Or is it only the other fellow's train that is moving while you are standing still? We become so absorbed in watching the whirl and rush of others' activities that we are prone to become lost in watching only. In imagination we enter the arena where we see others fighting, run where we see others competing for the prize, and conquer when we see others conquering. But, when we "come back to earth" and look around us, sometimes we see that our train has not been moving at all. It was only a curious mental illusion.

Folks like to read novels and see plays and picture dramas largely because it is so much easier to let the imagination carry them over all the hard stunts the hero does than to do those hard things themselves.

Some folks think they are steadfast when they are only stuck fast. They think they are marching when they are only marking time. Is it you, or only the man you are looking at, that is getting under way? Is your own train moving?

THE GIFT OF THE SPIRIT—Have ye received the Holy Ghost?—Acts 19: 2-5.

Paul thus speaks to the Christians of Ephesus. They had received the spirit of pardon and of conversion, but had not heard of the Pentecostal enduement of power for service. These Ephesians, unlike the church of today, immediately became the candidates for the holy baptism. When Paul laid his hands upon them, the Holy Spirit in its fulness was received and they were added to the missionary workers in the kingdom of Christ. Before Pentecost, the disciples were weaklings. But what a transformation, after waiting until the power came down. How courageous their ministry now!

All power is of God; all power was given unto Christ, who offers the fulness of the indwelling spirit as a spiritual dynamo for the soldiers of the Cross. How strange, how selfish the soul that wishes to get along through life with as little power as is needed to make sure of its own pilgrimage to the home country. We, in our little nutshell, are satisfied with crumbs of comfort. Do we not rob ourselves, almost starve the soul in the presence of such abundant fulness? While quenching the Spirit of God in our hearts, remember how all our lives we might have been spirit-filled followers.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

In the work of humanity as such October should be the month of perseverance. Permanent effects are generally made by a persistence of effort, and rising elevation of enthusiasm. This tests our resources.

"Men Ought Always to Pray"

Luke 18 1-14

Prayer links us with the omnipotence of the Heavenly Father. There is good authority for saying, "The devil trembles when he sees the weakest saint upon his knees."

Prayer is inborn, though not always inbred. It is a part of our human nature, the same as conscience. It is as natural to the soul as breathing is to the lungs. It is found everywhere in every age. The native Americans were intensely religious, relating all life with "Kitche Maneto," the Great Spirit. Some present-day Americans have smothered this instinct. Others think praying is mainly for women!

Prayer is two-edged. It is twice blessed. It blesses him that prays and Him to Whom we pray. "The supplication of a righteous man availeth much *in its working.*" James 5:16.

This parable deals with the effect of prayer upon God. Philosophs sometimes argue that God cannot violate natural laws by answering our prayers. Nothing more senseless was ever spoken by man. We are answering our children's prayers all the time without violating any laws of nature or of God. Surely God can do as much; and he does do infinitely more. Prayer is a part of God's plan, and becomes an efficient cause. He knows what we need before we ask Him; but what is worth having is worth asking for, and the asking in faith prepares us to receive the answer.

Prayer releases power. Scientists now tell us of the power in the electrons of atoms. If only we could release this power, we would need no other. Prayer opened the doors of heathen nations. Prayer leavened the American nation to enact National Prohibition; and prayer will accomplish the enforcement of this and other laws. Prayer will win world peace.

In our personal life, God will answer our cry to give us victory over temptation. He will give us vision and grace and success positive. We should pray in private, in the Family Circle, and in the House of God.

"And not faint!" Some pray merely as an interjection. Many pray intermittently. We ought to pray *always*.

Knock at the Open Door

Matthew 7: 7-12

Donald Ringer, aged 19, confessed murderer, said "I never had a chance." His excuse was as insane as his deed. He was born and bred in a Christian community. Hundreds of doors were open for him, so that he might be a worthy man; and the Church did all it could for him.

Life for time and eternity depends upon entering the open doors. The officers of an Omaha Bank were talking over such things. The consensus was this, "Success is within the reach of every youth. When your opportunity comes be ready to grab it." The Attorney of Lancaster County pointed out the doors open for Ringer in the Church and in the homes; but he did not enter. It is a well known fact that the young criminals of today are the ones that do not enter Church doors.

The teachings of Jesus are preeminently practical. The Sermon on the Mount can be applied to every branch of Industry and to every line of society work and national government. The Golden Rule is now being worked out in many new ways; and gradually it will regulate everything in this Christian land.

Success in character, as well as in a livelihood, depends upon the doors that are entered. The doors of sin are open on every hand, with brilliant allurements; but the doors of virtue and honor and kindness are just as wide open. Jesus bids all knock at the doors of goodness.

Character is sure only when we trust in superhuman help. The power of darkness is overwhelming and the seduction of the Evil One is too great for the human mind. But Jesus Christ came to earth for the very purpose of giving us the needed grace and the

needed wisdom. When He went back to the Father He sent His Holy Spirit to guide and strengthen each and all. "It is expedient for you that I go away." Religion is the only safety.

Do you want vision, power, patience? "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you."

Private Prayer

Matthew 6: 1-15

Jesus was asked by His disciples to teach them how to pray; and He taught them. He gave them and us a model form of prayer; but even more important was His advice that they should "enter into their inner chamber and, having shut the door, pray to the Father." It is when we get close to God with no other one to interfere and distract that we find the greatest blessing.

Prayer is the desire of the soul going out to God. It does not need eloquent words, or any words at all. God can read the thoughts of our mind and the longings of our heart. Read Psalm 139. What we need is to turn all the outgoings of our soul to God. That is private prayer.

God does not want any priest coming between Him and us. The veil of the Temple was rent in twain, when Christ had finished His work. The way was opened up for all who wished to come in the Name of Jesus Christ. He is the way. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

We all ought to have a prayer chamber, a prayer retreat somewhere. Jesus often went to the hills, to be alone with the Father. In view of the Cross He went alone into the Garden of Gethsemane, beyond the disciples.

We may pour forth our heart in asking for some needed help; but that is not all of prayer. It is rather the fellowship of the soul with God, our spirit communing with His Spirit. Getting into perfect harmony and touch with God is the supreme thing, much more than getting the things for which we ask. There is nothing selfish about the "Lord's Prayer."

True prayer pours a flood of light on all of our life. We see things from God's standpoint, more or less. His Spirit works upon our spirit and moulds our ideas to His and our plans to His. "Our wills are ours to make them Thine." We think God's thoughts after Him. We get light in the densest darkness, and hope springs eternal in our breast. The consciousness of God's presence and Fatherly care enables us to "endure as seeing Him Who is invisible."

"Thy Father, Who seeth in secret shall recompense thee." The reward may not come as we expect, but it will be in a better way, as God sees it is better for us and for His Cause. Thus we should always say, "Thy will be done." It is sinful and presumptuous to pray for anything without that clause, "Not my will but Thine be done." Then we are safe. Then we are at peace. Then we know we are in the hands of an all-wise Father.

Team Prayer

Malachi 3: 16-18

Jesus teaches the importance of cooperation in prayer. "If two agree as touching anything they shall ask of the Father, it shall be done for them." "Where two or three are gathered together in my name, there will I be in their midst." Even Malachi had caught this truth from the heights of heaven, by the divine radio.

In all ages and in every land the religious gather together as the Jews did of old, and as the Christians have done. Even though the mid-week prayer meetings may be small, they are a nucleus, and a focus. It was at such a prayer meeting that Paul found an opening for preaching the Gospel in Philippi.

"Family Worship" has been a marvellous blessing in past generations. It is lamentable that so many Christian homes to-day do not have the "Family Altar." Cherry Blossom, a beautiful Japanese girl was attending an American Girl's School, and she just absorbed American ideas, Ethel Clarkson invited her to spend the Christmas vacation with her. It was an elegant home; and Cherry Blossom, greatly enjoyed everything; but on leaving she said to her friend, "I have been to your Church and you worship God there; but I have missed God in your home. Do not any Americans worship God in their homes?" Ethel talked this over with each member of her family; and the next time Cherry Blossom visited them she found the "Family Altar," and she found Christ.

The Church Services are important in an educational way; but we should remember that first of all and last of all the Church, like the Temple of old, is a "House of Prayer." In the Church the Home Fires are kept burning. In the Church Christians strengthen

their faith and get new inspiration. In the Church an atmosphere is created which is seen and felt in the community, infinitely better than the incense. The Prayers of the Church are a perpetual witness to men to the reality of religion, that faith in God is alive in the earth.

"More things are wrought by prayer than this world dreams of;
For what are men better than sheep or goats that nourish a blind life within the brain,
If knowing God they lift not hands of prayer both for themselves and those that call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

LIBRARY TABLE

Eduard Koenig's Great Book on Genesis

Reviewed by E. W. Hammer, Lynbrook, N. Y.

Genesis, with Introduction, Translation and Exegesis. By Eduard Koenig, Dr.Litt.Semit.,Phil., Theol., Professor and Privy Counsellor, Bonn University, Bonn, Germany. Pp. VIII and 812.

THE following are the particulars concerning this notable work.

This is the latest commentary on Genesis from abroad. It is written by one who very justly calls himself "an old defender of Biblical truth," one who positively believes in the divine-human character, not only of Genesis, but also of the entire Bible. The author, well-advanced in years, has spent half his lifetime in specializing in Semitic languages and interpretation. He is acknowledged to be a master in his field. Combined with his exegetical genius, vast scope of learning and piety, he has placed in this volume the richest fruits of his broad, profound and exhaustive knowledge. This commentary is a veritable storehouse of important Biblical information. The latest views on Genesis by modern scholars are incorporated in this volume, including practically everything bearing on the first book of the Bible up to the day when the author wrote the preface to the third edition.

The translation, according to the Hebrew text, is given consecutively. It is not cut up by transposing portions, sections or verses to other places in order to appease critical whims. Koenig believes such methods to be unscientific. He follows Lessing's principle that "the general and common things in the contents are the most important." The author regards unjustifiable prejudice to be the motivating spirit in much of modern criticism. The various flimsy assertions inimical to the content of Genesis are undermined by his exact exegesis, convicing logic and abundant references to a great number of sources both ancient and modern. The "Introduction to Genesis" alone is worthy of the most careful study.

The following will show the attitude of the learned author toward Genesis (incidentally also toward the whole Bible). Against Friederich Delitzsch's attempt ("Babel and Bible," 1902) at "Babylonizing" Genesis, Koenig arrays solid arguments to show that the material for Genesis could not have come from Babylonian sources. For instance, against Delitzsch's endeavors to harmonize the Babylonian and Hebrew creation accounts, thus conveying the impression that the Genesis account has been borrowed from Babylonian sources, Koenig points out in detail such dissimilarities as the difference in the names of stars and months, the difference in the beginning of the year, etc. Thus the theory of the Babylonian origin of Genesis is shattered.

Some critics have been pleased to discover "poetizing" tendencies in Genesis. It is contended that, since in the Babylonian-Assyrian literature the "creation-epic" and the "Gilgamesch-epic" have become more thoroughly known, it might also be supposed that Hebrew epic poems form the basis of the various themes in Genesis, beginning with the creation narrative. Koenig's counter-contention is that the main portion of Genesis was written in prose with only a sprinkling of poetical attempts here and there. Genesis lacks that real essential found in the ancient epics—the love relations of the deities. Moreover, the Hebrew has no word for "goddess." Furthermore, from comparisons of the Babylonian-Assyrian creation accounts with that in Gen. 1:1-2:3, Koenig launches powerful arguments against the "poetizing" tendency.

With regard to the literary unity of Genesis, Koenig believes that three distinct hands are evident: the Elohist(E) of North Israel, whose work began at the time of Abraham; the Jahvist(J) from Judah, whose work did

not begin prior to the time of David, and the Priestly writer (P), probably Ezra, whose work was accomplished during the exile. After expressing his disapproval of further source divisions into J_1, J_2, R_1, R_2, etc., Koenig speaks of the pious compilation of E and J under P. Finally he says: "The common kernel . . . contained in the shell of the separate accounts, without which this shell with its various colorings and indentures could not have been formed . . . is to be regarded as the unifying basic content of the completed book of Genesis."

The author advocates two directives in the historical investigation of Genesis. First, *all* sides of *all* sources are to be carefully considered. Secondly, in possible differences in the historical sources the common features must not be overlooked. Thus the author applies the principle of Lessing's famous illustration of Livius, Polibius and Tacitus.

In placing the man-made evolution thought side by side with the Genesis account of man's creation and the latter's supra-animalistic endowments, the author cannot conceive of any agreement between the two. He devotes some space in his "Introduction" to an attack on the vulnerable features of Haeckel's materialistic philosophy and "ape-men" theory, and refers to that timely work of A. Fleischmann and R. Gruetzmacher, "The Evolution Thought in Present Day Natural and Intellectual Science" (Deichert, Leipzig, 1922).

With regard to the method of interpreting Genesis, Koenig demands that the text be left in its *formal definiteness*. Consequently, the expounder must guard against allegorizing, spiritualizing and "poetizing." Nor is the *definite content* of the text to be tampered with. The interpreter is not to "ethnical-ize" (ethnisieren), Judaize or even Christianize the text. This does not mean that the author denies the relation between the Old and the New Testament. He emphatically states that "the New Testament is hidden in the Old."

Koenig's exegetical interpretation of the hexameron (6 days of creation) and the proofs adduced are interesting and important. He maintains that each one of the six creation days was a twenty-four hour day, and he refers to the repeated mention of evening and morning as constituting one day. But the seventh day is not a twenty-four hour day. Here the usual phrase "the evening and the morning" is lacking. God rested from the work of creation, but His activity did not cease. At the same time the author says, with reference to the *formal,* basic character of the creation account: "This first more formal part of the whole consideration of 1:1-2:3 is brought to an end with a remark as to whether 1:1-2:3 is intended to be taken in a figurative sense (uneigentlichen sinn). I think the narrator meant his account to be understood figuratively, that is, clothing thoughts in words (Einkleidung von Gedanken). There are two reasons for this view. First, the figurative sense of divine speaking (1:3, etc.). Secondly, particularly the distribution of the creative acts over a period of six days. Thus, in a clear way, the narrator desired to present to his people, God's creative activity as being accomplished in a work-a-day week. Together with a relative day of rest, it was also to serve as an example for man."

Koenig means that the divine purpose in calling forth light or vegetation is referred to by the Biblical writer as "speaking." Just as a Christian believer will say that God "spoke" to him by means of an incident or occurrence, though no audible word was heard.

Koenig accepts the Biblical account of man's creation, and protests against the theory that the creation of man is a myth of peasant philosophy. Also the Biblical paradise is real to him, having divine origin. He denies that the story of paradise was garbled from other sources. With equally forceful logic and by means of scholarly exegesis he disproves the theory that the ancient Israelites practised ancestor-worship. No less can he tolerate the hypothesis that the patriarchs were personifications of tribal ideas. They are real historically existent persons.

Altogether, this is a monumental work and a valuable addition to the Genesis literature already available. In the back of the book are two indexes. One for names and subjects treated, and the other for the most important Bible passages cited or referred to outside of Genesis. In addition to giving the page number, the number of the line is given in which the subject sought for appears. Thus the reader may turn almost instantly to any desired subject in the book.

Even the intelligent layman with no knowledge of Hebrew will find this commentary highly profitable reading.

* * *

First. Is it lawful? May I do it and not sin? Second. Is it becoming me as a Christian? May I do it, and not wrong my profession? Third. Is it expedient? May I do it, and not offend my weak brothers?—*Bernard of Clairvaux.*

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Publishers' Announcement of a New Book by Philip Mauro.

We have received from the well-known publishers, Hamilton Brothers, 120 Tremont street, Boston, Mass., the announcement of an important new book by Philip Mauro, whose contributions to this magazine are proving of great value. Mr. Mauro goes deeply and thoroughly into any subject which he undertakes to investigate. He never glides merely over the surface. The title of his book, which is soon to be issued, is "The Patmos Visions." It is therefore a new exposition of the book of Revelation.

Mr. Mauro felt for several years that he had no special call to write on this book, but later, after more thought and study, he became convinced that he ought to give himself to the special investigation of the Patmos visions. The result of his long and conscientious studies is this volume. He has not followed others, but has made a new and independent study, and believes that he is able to throw much light on the profound meaning of the Apocalypse of St. John. He believes that the key to its interpretation has come into his hands. Mr. Mauro says of his book:

"It is a fresh and original composition. And inasmuch as it rests squarely upon the principle that every symbol in the book of Revelation is explained somewhere in the Bible, it will be easily within the power of every reader to bring all the writer's conclusions to to the sure test of Scripture."

The book will contain over 400 pages, and will cost about $3.00 per copy. The publishers are now receiving advance orders.

The Story of the Church. By Charles M. Jacobs, D.D. The United Lutheran Publication House, Philadelphia, Pa. $2.00.

Written in a clear and simple style, this book makes delightful reading. Of course, some church histories are so filled with erudition that only the technical student can understand and appreciate them; and this is by no means intended as a disparagement of such works. They are needed as source-books. But Dr. Jacobs knows how to go to the sources, extract from them the salient matters, and then depict them in an engaging way. This book will make an excellent general reading book for Christian homes, and will give ministers, laymen and their families much interesting information on the advancement and chief events of the Kingdom of God throughout the history of the church since apostolic times.

This being said, we do not see why it might not also serve the purpose of a text-book in theological schools. It might be made the guide for professors and students, and then other more extended and technical works might be consulted for special research and seminar work. Without being superficial, Dr. Jacobs knows how to make church history interesting, although it is often regarded as a dry study. The person who reads this book through will have in his mind a vivid picture of the course of events in the church's history from the days of the apostles and church fathers to the present time. Dr. Jacobs is the professor of church history in the Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa.

Lutheran Fundamentals. By Professor G. H. Gerberding,D.D.,LL.D. Augustana Book Concern, Rock Island, Ill. Cloth, $1.50.

The author presents in this useful and interesting volume "a simple system of Scripture truth, with applications for the common man." He is a well-known theological professor in the Lutheran Church, and has written many useful books, among them, "The Way of Salvation in the Lutheran Church," "New Testament Conversions," "The Lutheran Pastor," "The Lutheran Catechist," and "The Priesthood of Believers." His last book measures up to the high standard of all the rest. The author purposely avoids the academic and technical style, believing that a simple exposition of the fundamental doctrines of Christianity is needed at the present time, so that all alike, whether preachers, theologians or laymen, may read as they run and run as they read.

But simply as Dr. Gerberding writes, he strikes his anchor deep in the rock-bottom of divine truth. Here is no shading of Biblical teaching. First of all, what does the Bible teach? is the question. That settled, the rational and experiential basis for the Biblical teaching is explored and expounded. And it is all so appealing, so beautiful, so heartening and upbuilding. Just read over his exposition

of the doctrine of Christ's atonement, and then thank God that our Lord came and made expiation for your sins and the sins of the whole world. The author goes deep, but his style is so terse, his sentences so concise, his thought so pellucid, that you seem to be looking far down into the depths of a clear lake of the Northwest, where Dr. Geberding lives. These are the lucid thoughts of a lucid mind. We thank Dr. Gerberding for the spiritual invigoration his book has given us. It is a tonic.

The Ten Great Christian Doctrines. By J. C. Massee, D.D., pastor of Tremont Temple, Boston, Mass. George H. Doran Company, New York. $1.50 net.

It has been our privilege to listen to some of Dr. Massee's sermons and addresses, and we know how gripping they are. They hold your attention taut by the flow of their thought, the beauty of their expression and the fervor of their delivery. Most of all, they are spiritually uplifting. Next to listening to Dr. Massee, is the privilege of reading after him. His sermons read well, because he commands a literary style as well as the style of the orator. Perhaps so earnest a man will not like the word "orator," and so we will say the impressive preacher.

These sermons are what they purport to be —they deal with the ten great doctrines of the Christian system, which are God, man, revelation, sin, forgiveness, eternal life, holiness, the church, the great commission, and the return of the Lord. In all cases Dr. Massee endeavors to set forth vividly the Biblical doctrines. He engages in no controversy. He simply states, proves, amplifies and illustrates the Biblical teaching. The informed person can see between the lines that he is vindicating the true Biblical doctrines over against gainsayers of all kinds. It is all well done. The book is a challenge to a stalwart faith and a devoted life as the fruit of faith.

The Gospel of John: A Handbook for Christian Leaders. By Benjamin W. Robinson, Professor of New Testament Interpretation, Chicago Theological Seminary. The Macmillan Company, New York.

And now we come to a book of a different character. Shall we commend it or not? is the question. Coming from a professor in the Chicago Theological Seminary, we are at once put on our guard. Yet we must not let prejudice rule us. We must try to appraise it at its true worth. Still, we hesitate and wonder what should be said. The best way is to describe its character. It is a learned book. The author knows much about his subject. His reading has been extensive, although we are impressed with the idea that it has been mostly on the liberalistic side. He does not accept the Johannine authorship of the fourth gospel, and yet is not sure who wrote it, except that the author must have been a certain John of Ephesus, who was either with Jesus or who was associated very intimately with the immediate disciples of our Lord. He reveals such intimate things that he could not have been a stranger to Palestine and must have known about the details of Christ's movements while here in the flesh.

The author praises the gospel, and does not sympathize with critics who disparage it. He thinks it is of great spiritual value. But does he believe it to be divinely inspired? That is a question we cannot answer by yes or no. We wish we could. There is much analysis, sometimes very close, of the contents of the gospel, but no real declaration that it came in a special way from God. It must also be said that some of the interpretations are forced and rather rationalistic. As an example, we cite page 92 on the event of Christ's cleansing of the temple. The author has a pre-conceived theory—that the writer of the gospel was constantly trying to reconcile the conceptions of the people of Ephesus with those of the more Jewishly inclined Christians, especially at Jerusalem. Thus, much of the book's teaching must be interpreted in the interest of that theory. It would be better just to accept the book at its face value without any theories to bolster up.

Archeology's Solution of Old Testament Puzzles. By John Urquhart. The Bible Institute Colporatge Association, 826 North La Salle Street, Chicago, Ill. 35 cents.

While this is not a new book, but a new issue or reprint, it is most valuable. It shows "how the pick and spade are answering the destructive criticism of the Bible." It is the essay for which the Gunning prize was awarded by the Victoria Institute of Great Britain. Thus it bears upon it the endorsement of high authority in scholarship. Many of the archeological discoveries of recent times confirm the Old Testament history in a wonderful way, just as if this great science had "come to the kingdom for such a time as this." The author begins with the books of Chronicles and goes back to the Pentateuch, and shows in many ways how incidents recorded in those narratives have been proven to be

historical by timely discoveries. It is a most enlightening booklet, and ought to be widely read. It will help to confirm faith in the Bible as God's reliable word.

Where are the Dead? By H. C. Marshall. The Bible Institute Colportage Association, Chicago, Ill. 10 cents each; $1.00 per dozen.

It is long since we have read a more suggestive and helpful brochure on the condition of those who have departed this life. What is their state now while they are awaiting the resurrection? is the question answered in this booklet of the "Evangel Series." It is answered in a very interesting way. New light is cast upon the subject. We confess that we have gone to school to this author, and that he has toned up our eschatology not a little. Of one thing you may be sure: the believing dead are in a state of blessedness between death and the resurrection, and still more glory awaits them at that consummation. The author does not indulge in speculations; he simply tells us what the Bible teaches.

An Introduction to Philosophy. By Edgar Sheffield Brightman, Borden Parker Bowne Professor of Philosophy in Boston University. Henry Holt and Company, New York. $3.00.

We bought this book, not knowing whether we would care to review it in this journal or not. However, we find it so valuable that we want to call attention to it. Of course, only readers who desire to keep up with the procession in the profound discipline of philosophy will care to spend their money for such a book and study it. For such persons it will, indeed, be worth while. First, it is scholarly and technical, and yet the author commands so clear and terse a style that the book cannot be said to be "hard reading" for those who have had some discipline in abstract thinking.

The book is informing, particularly for those who want an "introduction" to philosophy, because it explains in a satisfactory way all the various systems that the human mind has devised. Thus one who masters this work will know what each system holds and teaches, and will be able to identify it. That is a distinct advantage from the viewpoint of culture and mastery. Many of the questions of the day cannot be discussed intelligently without some knowledge of the various systems of philosophy.

The most commendable feature of the work is, that the author has convictions of his own, and knows how to expound and defend them, and, best of all, as we think, he takes the right position. He does not aim to be popular—that would be like a dead fish just gliding with the current. He prefers to stand firm and unafraid for what he believes. Thus we find him taking the right position in Epistemology, upholding the doctrine of the dualism between subject and object. He does not merge the mind and its object into one. The gulf between the two is bridged by universal experience. He believes in the reality of both mind and matter. This is most refreshing in these days when speculative scientists seem bent on blurring out all distinctions.

Our author also accepts the doctrine of the objective character of values, and frankly acknowledges that this conception leads him to theism. His chapter on psychology (title, "What is Consciousness?") is invaluable for its criticism of monism of all kinds, including Behaviorism, and for its cogent arguments for Dualism. He also advocates interaction, as one would expect him to do, believing that both mind and body are realities united in the organism of one personality. His analysis of the various philosophical world-views is keen. "Is the World a Machine?" is a chapter worth many times the price of the book. The universe *is* a machine—but it is also something more, because it contains rational personalities and was created by a supreme Personality. A strong argument for teleology in the cosmos is presented. A vital place for religion is made in this philosophical system. The author holds that philosophy must take account of all phenomena, and must seek to correlate them, and thus must find a place for the outstanding phenomenon of religion. Of course, there is no special argument here for the Christian religion, but the logical outcome of this philosophy, carried up into theology, would certainly lead straight to the Christian system. We have only one criticism. In two or three places the author mentions evolution as if he thought it were the settled scientific view, whereas every all-round thinker today ought to recognize the fact that there are many competent thinkers who are far from convinced that evolution has been scientifically established. Our author's whole system would, we feel sure, fit best into the evangelical view of Christianity. He is frankly an advocate of what is called Personalism in philosophy, which means that, since there are persons in the world and the cosmos itself affords many evidences of design, the argument logically leads back to a personal Being as the Creator

and Upholder of the universe. Personalism, therefore, is the only adequate explanation of all realities and their phenomena.

An Introduction to Philosophy. By James H. Ryan, of the Faculty of Philosophy in the Catholic University of America. The Macmillan Company, New York. $2.00.

Equally clear in style and sound in principle is this work compared with that of Dr. Brightman just reviewed. Dr. Ryan is even more outspoken. Right in his preface he frankly states his position. "It may not be out of place to state here," he says, "that the problems of philosophy as presented in this book have been approached from the position of dualistic realism. The author is a realist, in the sense that he believes firmly in the reality of an extra-mental world and in the validity of our perceptions of it. He is a dualistic realist in this, that he looks upon the distinction between subject and object, spirit and matter, man and God as primary and fundamental to all metaphysics."

It is a pleasure to know at the very start the precise position of a profound writer on philosophical subjects. You can understand him then from the beginning, and do not need to wade through tedious pages before you can discover his position. Some people might object that such a statement indicates the writer's preconceptions, which may disqualify him for an unbiased investigation of the problems. With this view we must disagree. The author's firm position rather proves that he has already gone over the whole ground, and has thought his way through to a definite opinion.

Besides, in the body of the book the author criticises "naive dualism," and shows that the dualist must think and reason his way through all the diversified data to his conclusion, and must not commit the *hysteron proteron*—the logical fallacy of putting the conclusion in the place of the premise. Our author critically examines all the various schools of philosophy, analyzes them keenly, points out their merits and demerits, if they have either, and thus gives the student much-needed information. His orientations are good. The divisions are logically arranged in order of sequence. The arguments in favor of each system of thought are given due attention; then the arguments on the other side. The chapter headings show how well the field is covered: "The Problem of the One and the Many" (Monism, Pluralism, Dualism), "The Problem of the Nature of Reality" (involving Idealism, Materialism and Realism), "The Psycho-physical Problem" (the relation of body and mind), "The Problem of Life" (Vitalism, Mechanism), "The Problem of Knowledge" (Epistemology), "The Nature and Criteria of Truth" (Pragmatism, Utilitarianism, Coherence, etc.), "The Problem of Freedom" (Libertarianism, Determinism), "The Problem of Morality" (Ethics), "The Problem of Self" (Personality, Self-consciousness, and other Psychological questions), "Philosophy, Science and Religion."

Here is a rich *menu:* and it requires not a little mental athletics to digest it all; but it is wholesome and invigorating to do so. However, we do not mean to say that we can quite endorse everything. We do not believe that the author accepts the doctrine of evolution, but he does not tread as firmly as we wish he had on this question (pp. 141-143). Yet even here we think his criticisms prove the theory impossible. It should not excite prejudice against this excellent book to inform the reader that the author is a Roman Catholic; for we have seen no place in which he casts the remotest reflections on any one's religious convictions, nor does he bring forward any arguments for any specific doctrines of his church. His purpose evidently was to write a purely philosophical treatise.

Debates on Evolution. By Maynard Shipley for Evolution; by Francis D. Nichol and Alonzo L. Baker against Evolution. Pacific Press Publishing Association, Mountain View, Cal. $1.00.

It seems that the people who are opposed to evolution are not afraid to read books in favor of the theory, but are even willing to publish arguments pro and con, and let readers be the judges as to the merits of the question. In this instance Drs. Nichol and Baker were the opponents of evolution, and yet their firm publishes this volume, giving verbatim reports of the arguments presented by the contestants on both sides. We wonder whether pro-evolutionists would ever do anything of the kind. And what about the merits of this book? Maynard Shipley is the president of the Science League of America, which was recently organized with the slogan to "keep evolution in the schools and the book of Genesis out." This is the sort of fairness so-called scientists are trying to put across and force the Christian taxpayers to support them in doing so.

In the first debate—for there were two of them on successive evenings—Mr. Shipley put forward his best foot, and brought forward

an array of facts that he believed absolutely proved his thesis. The only trouble with his whole presentation was that he mistook speculative inferences for proofs. Every one of his facts could just as well be explained on the ground of special creations. But at the doctrine of creation Mr. Shipley scoffed, calling it "creation by magic." Wherever he could do so, he belittled Biblical teaching. Yet he tried to make believe that the teaching of evolution would not interfere with any taxpayer's religious convictions. Mr. Nichol answered the evolutionist in an effective way.

On the second evening Mr. Baker presented a powerful argument against the teaching of evolution as a dogma in the tax-supported schools. We have never seen the case more cogently and more fairly presented. Mr. Shipley's response was, to our mind, a poor shift; an effort, in reality, to evade the real issue by re-arguing the question of evolution itself and asserting over and over again that evolution has been absolutely proved and that the whole "intelligensia"—including himself, of course—accept it. To our mind, Mr. Baker was far more logical and morally poised than was his opponent.

The Problems of Adolescence and Youth. By Paul E. Kretzmann, Ph.D.,D.D. The Lutheran Literary Board, Burlington, Iowa. 75 cents.

Here is another live book on a live question. It contains a frank discussion, from the viewpoint of the religious educator, for the use of parents, ministers, and leaders in young people's work. To all persons who have dealings with young people, the period of adolescence, this book will be enlightening, and ought to spur them to be thorough in their advice and instruction. It especially behooves the parents of our youth to read it and heed its wise counsel. The part which treats of the sex problem as it applies to the adolescent period is of special importance. The author firmly urges upon parents to study the problem, lay aside false prudery, and instruct their children wisely and quite early on these delicate and all-important points. Such admonition may save many persons from life-long misery and humiliation. Probably a few more details might have been given as to the best methods of approaching such subjects with children. But it is made plain that nothing could be more unwise than to let children discover the truth about matters of sex and puberty from evil companions, who will simply stir purient passions in their minds.

Some relevant advice is given in this book with regard to modes of dress, loose conduct in ball-rooms, dangers of too great familiarity between the sexes, and the best methods of forming the marriage relation. In brief, it is a most valuable book, treating effectually a most vital problem.

* * *

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Wealth and position and human preferment men may miss without having much to mourn over, for they are not the greatest things; but if one should miss finding God and life and happiness and heaven, who can estimate the immensity of such loss? And there are those who almost succeed in their quest of these greater concerns—but fail.

The lesson of Jacob's life comes back to us again and again, particularly of that eventful night when his name was changed from Jacob to Israel, because as a prince had he prevailed with God. "I will not let thee go," he cries, "unless thou bless me." Oh blessed determination! There was no denying a soul like that. And we shall do well if we do not cease our seeking and struggle until we find God. It is possible to stop a minute too soon—and miss God and life.—*Evangelical Messenger.*

* * *

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the Word, and not hearers only." — *Theodore Roosevelt.*

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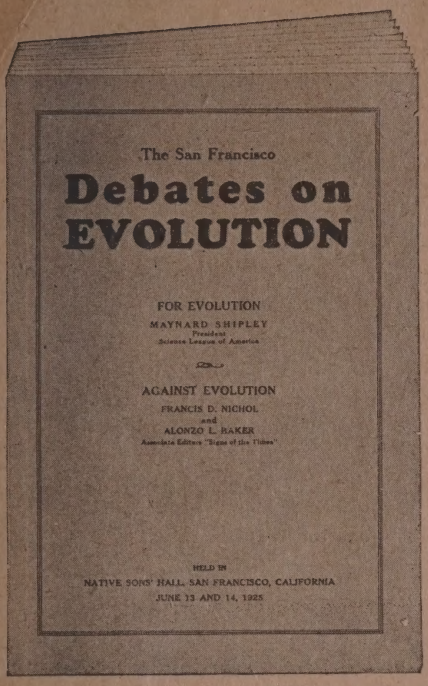

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There was recently unveiled with solemn ceremony, in a New York "church," a "graven image" called "The Chrysalis." Since satan imitates sacred things, it might better be called "The Modernist Madonna." It is the image of a youth coming forth from a gorilla. Since these "worshippers" profess faith in some sort of heaven, the artist has added what is presumed to be the next stage of evolution, and **behold the folly of it all!**

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PUDDLE TO PARADISE

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